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SOME AMERICAN LEADERS OF THE METHODIST
EPISCOPAL CHURCH

THE MISSIONARY REVIEW *of the* WORLD

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SIGNS OF THE TIMES



THE RELIGIOUS FUTURE OF FRANCE.

IN SPITE of the war, the condition of the churches in France is more encouraging than it has been in many years. The separation of Church and State awakened new interest in religions among both Roman Catholics and Protestants, especially in country districts. The people, while deprived of Government support for their churches, came to have a sense of ownership and responsibility for their church property, for their priests and pastors, and for the local work. They have necessarily contributed more and have therefore taken more interest.

The war has also brought a new sense of the seriousness of life, the imminence of death and the need for Divine help. While some organizations, such as the McAll Mission, have turned aside from evangelism to social and philanthropic work, others have become more spiritually alive than ever and have done excellent work among the soldiers at the front and their families at home. In the South of France especially, such evangelists as Dr. Ruben Gaillens have conducted large meetings attended by from one to four thousand people. Many of the French peasants are particularly open to evangelical truth.

The Protestant churches of France have a committee composed of representatives of all denominations working for the men in the army and navy. The corresponding secretary, André Monod, writes that the appointment of this committee was approved by the "Conseil de la Federation des Eglises Protestantes" and had as its first aim to vindicate the right and the truth before the Protestants of neutral countries. The committee united the most prominent representatives from all churches with men having done fine service in the army, the navy, or in business circles. It has extended its scope of action in a great number of different countries by means of literature and the sending of delegates to Holland, Norway, Sweden, Denmark, Switzerland, the United States and Canada. At the same time these men brought to

a national campaign the help and the work of the churches which were especially prepared to understand the moral aims of the war.

If the spiritual forces of France will rally and make themselves felt in this time of national distress, the nation of so many noble qualities and with such a remarkable history may find in the present baptism of blood the entrance into a new and larger life. The loss of material wealth may usher in the recovery of spiritual riches.

AMERICA'S INFLUENCE ON FOREIGN STUDENTS

WHAT influence are the Christians in America exerting on foreign students from non-Christian lands who came here to study? Recently 900 Chinese students returned to China after four years of study in the United States. Of these, 800 entered Chinese government service and only 125 were Christians.

Every mission field is represented by the foreign students in American universities, colleges and high schools. There are now about 1,400 Chinese, 1,000 Japanese, 200 Korean, 300 Filipino, 150 East Indian, 2,000 Latin American, and 200 Armenian young men and women who have come to pursue their studies in the United States for periods of from one to eight years. Many of these students are the product of mission schools,—others are prejudiced against Christian missionary work,—practically all of them have some knowledge of the program, methods, and activity of our missionary societies.

At least one-half of the entire number of these foreign students are not professing Christians when they arrive in America, but most of them are open-minded. If American Christians did not reveal such indifference and apathy regarding the importance of bringing these students into touch with Christ, hundreds of them would not have been permitted to return to their homes as non-Christians, or anti-Christian. In politics, business, education and religion, these students are destined to be the future leaders of their nations, and they should go back in full sympathy with the program for the expansion of evangelical Christianity.

Churches and individuals at home may render a great service to the cause of Christ and of humanity by ascertaining from their mission boards or from the "Committee on Friendly Relations Among Foreign Students" (347 Madison Ave., New York) the names and addresses of students whom they may invite into Christian churches and homes. Missions abroad should communicate to Associations and other organizations at home the facts about students coming to America. Many at home will find it both interesting and useful to subscribe to "The Chinese Students' Christian Journal," "The Japanese Student"; "The Hindusthane Students," "the Cosmopolitan Student," and other magazines of a similar character published in America. Some of these foreign students are well able to address churches, Sunday schools and conventions. Some may be materially helped by part time em-

ployment. They may be greatly benefited by being taken to visit large institutions, factories, and places of historic interest. All may be remembered in prayer and many should be urged to attend student Christian conferences and other similar gatherings.

Some foreigners have come to America expecting to find everything Christian and thinking that they would be overwhelmed with Christian influences. They have returned without even being invited to attend a church where they might bear the Gospel. Others, who have come to America without any purpose higher than to prepare for leadership among their own people, have returned home to devote their lives to the service of Christ. Any Christian may be the determining factor in the scale.

MISSIONARY CO-OPERATION IN CUBA

ANOTHER result of the Panama Missionary Congress is seen in the promotion of co-operation among the Protestant forces in Cuba. Rev. S. G. Inman has recently returned from attending a conference in the island and reports encouraging progress. Concerning the work of the "Committee of Conference," Bishop Hiram R. Hulse of the Protestant Episcopal Church made a very illuminating statement:

This committee has already accomplished much in the way of co-operation and increased efficiency in the evangelical forces at work in Cuba, and confidently expects to bring about still larger results during the coming year. An office has been opened in the Y. M. C. A. Building and a secretary has been secured, Sylvester Jones of the American Friends' Mission, who devotes all his time to the work of the committee. A depository for Christian literature in Spanish has been opened and a missionary survey of the island has been started. Conferences of workers have brought together those who had often been working without fellowship and at cross purposes. Plans for co-operation have been formed and while the Conference does not exercise authority over its constituent members many representatives of different organizations have elected to act together, as, for instance, in a joint evangelistic campaign.

Some of the objects before the Committee of Conference are as follows:

1. Obtaining and distributing information concerning the neglected sections of Cuba, and the organization best fitted to supply the need. In some places there are still no Christian services, either Protestant or Catholic. In others, small towns, there are two or more Protestant churches at work. Information will bring adjustment and will prevent further overlapping.

2. The Conferences study and point out the methods of work that have proved best fitted to reach the Cuban mind and build up a strong native church.

3. Christian fellowship among the various workers will be one of the chief benefits of the committee's work. A closer understanding will lead to more intelligent and effective co-operation. Christ will be emphasized more than denominationalism, and a larger unity of the Kingdom will overshadow ecclesiastical loyalty.

4. The Conference will be a clearing-house of information, and through it churches will take an account of stock each year and note the progress made in the various fields of Christian activity. This will serve as an encouragement and a stimulus to still greater effort. In six of the most important Protestant organizations in the island there are 109 missionaries working in 232 stations. They report 11,545 members and have raised for self-support \$45,936. There were 1,065 new members gained during the year. The six Protestant organizations spent about \$250,000 annually on missionary work in Cuba. The largest fruitage from the work cannot be indicated by statistics, as it must be in the influence on social and religious life in the community. The schools supported by missionary societies are having a very great influence on the formation of the character of the rising generation. The daily ministries of the Christian workers count more largely than the sermons of exceptional preachers. In closing, Bishop Hulse says:—

“It is not an easy task which we have before us, but one which will demand all our intelligence and all our diligence, the task of bringing the force of evangelical Christianity to bear upon the minds and consciences and will of the Cuban people, so that they may carry on all their varied activities as citizens of the Kingdom of Heaven.”

THE CONGO MISSIONARY CONFERENCE

MISSIONARIES no longer work in isolation, but are learning through conference to take advantage of the mistakes and successes of each other. Every field has now its missionary conference and the results are far-reaching. Last February, at the junction of the Kasai and Congo rivers, three mission steamers came together with their delegates to the Congo Conference. They belonged to three different Societies, one flying the British Red Ensign and the other two the American Stars and Stripes. The *Lapsley* of the American Presbyterian Mission, South, led the way, followed by the *Livingstone* of the Congo Balolo Mission, the *Oregon* of the Foreign Christian Mission, and the *Energetic*, formerly the English Baptist steamer *Endeavour*. The seventy-three missionaries came from all directions, representing nine Protestant Societies, and many of them traveled 3,000 miles to reach Luebo, the place of gathering.

When they arrived they found 3,000 natives thronging the Mission beach, besides a multitude on the opposite shore, to welcome them.

Some of the sessions were devoted to the discussion of educational methods, and increased emphasis was placed on the necessity for industrial training. One of the most advanced industrial schools of the Congo district is at Luebo, where carpentry, masonry, shoemaking and farming are taught. Emphasis was also laid upon agricultural work, training which gives a larger sphere of labor for the African since the hope of the future welfare of the Congo people lies in the tilling of the soil. It was suggested that each Society have a central school where agriculture could be scientifically taught.

Medical missionary work was the subject of an important session and a strong plea was made for a better equipment. The American Baptist Mission has suddenly made a signal advance in providing ample funds for four new hospitals. With the completion of the hospitals, the appropriation for the service at each hospital will advance from \$200 a-year to \$1,200, a change which seems magical and inspiring to medical missionaries. A trained nurse with a corp of native assistants will be provided for each hospital.

The Conference voiced unanimously the call for advance. As the Rev. A. F. Hensey of the Foreign Christian Mission pointed out, the necessity for this advance is seen in the fact that the task entrusted to Christians is still unfinished.

1. God's hour is striking the world around. Awakened nations await the sound of the footfalls of God's messengers and brethren in all lands have sounded a general advance.

2. Protestant Missions are growing in favor with the Government. At first, the attitude was one of hostility. Gradually this attitude is changing to one of increasing sympathy and appreciation of each other.

3. For years native agents have been in preparation for such a time as this and in the Providence of God some real leaders are being developed among them.

4. The native church is ready to be led. Africa is far more interested in her own salvation than we have hitherto dared to think.

Great encouragement at the progress of the work was expressed by the delegates. The various missionary societies reported large numbers of conversions and baptisms, a general increase in gifts, new stations opened, strengthened Christians, trained leaders, and a growing spirit of evangelism among natives in many Missions. The *Oregon*, the floating Mission station of the Foreign Christian Missionary Society, during 1917 travelled 9,000 miles on evangelistic tours. The newest Congo Mission is that of the Methodist Episcopal Church, South, and was organized in 1914, with stations at Wembo Niama and Lubefu among the Batetela. Already over 200 have become Christians.

While the war has interfered with missionary work in the Belgian Congo to some extent, it has been much less interrupted than in the Cameroon country, German East Africa and British Central Africa. After the war the Protestant forces must carry out their program for advance, but even during the war it is impossible to stand still.

THE BATTLE AGAINST VICE IN CHICAGO.

WE hope that the time will come when cities will no more tolerate segregated districts and known resorts of vice than they will permit smallpox and diphtheria to exist unmolested. The results of immorality are a thousand-fold more deadly and dreadful than are the results of contagious diseases. Vicious resorts bring both moral and physical death and are far more subtle and far-reaching than are pesthouses.

The Committee of Fifteen in Chicago, of which Mr. Henry P. Crowell is president and Dr. John Timothy Stone a member, has been doing remarkable work in ridding Chicago of wide-open vice. Five years ago there were three "segregated districts" with hundreds of open houses of prostitution, and panders flagrantly plying their scheming and deadly trade. Today these houses have been reduced at least seventy percent., and human vultures have been practically driven from the streets. This does not mean that Chicago is free from vice. That can never be true until all men and women are truly Christian. But it does mean that open temptations to vice have been greatly lessened if not eliminated.

The methods of the Chicago committee might well be followed in New York, Boston and other cities. They have waged relentless war on all forms of open immorality including pimps and panders, keepers of vicious resorts, owners and agents of houses or apartments of ill-repute and police and political grafters who protected or promoted vice for money. The Committee employed an indefatigable superintendent, reliable investigators and able counsel. They warned owners of real estate whose property was used for illegal purposes, took action against cabaret resorts and dance halls where immorality prevailed, or was fostered, and secured the passage of important laws for the protection of the innocent, and for the punishment and restraint of evil-doers.

The results have been encouraging and gratifying. In spite of some fierce opposition by moneyed interests during the past five years, nearly 1,400 houses of prostitution have been closed. Names of owners were published in the newspapers and many were voluntarily closed by the owners when they learned the purpose for which their property was being used. Several famous resorts were deprived of their licenses. Real estate boards have turned from opposition to co-operation with the Committee, and the principle has come to be recognized that not only is it good morals, but it is good business to have a clean city.

The Military Training Camps near Chicago have been greatly benefited by the activities of the Committee, and the Commandants have expressed their gratitude enthusiastically. The stand taken by the Government against vice has had a far-reaching effect for both war and peace. It is time that every city had commissioners and committees on public morality as efficient as their commissions on public health.



EDITORIAL COMMENT



WILL AMERICANS DO IT?

IF MY people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 2 Chronicles, vii. 14.

Here is a definite promise which, we believe, will be as definitely fulfilled today as in the day when it was first spoken. There are evil ways to be forsaken; there is healing needed for the nation at war; there are after-the-war problems in church and state, in social, political and religious life, to be solved. God's help is needed and will be given if the American people "humble themselves, pray and seek His face."

In Washington, the national Capital, a committee, representing the people of all religious faiths, has been appointed and has set a definite time, 12 o'clock noon, each day as a special time to offer prayers for victory and peace. President Wilson has authorized the heads of all Government departments to sanction this observance through their chief clerks. The Secretary of War permitted a signal for the ringing of the bells to be fired from the top of an office building. The District Commissioners issued a statement giving their sanction to the observance. "This sanction carried authorization through the Public Utilities Commission for the observance of the movement by street cars and traffic, which stops on specified days, during the time of prayer."

Posters similar to those of the Liberty loan drives and the Red Cross campaigns have been made and will be hung in all churches, Sunday schools, clubs, hotel lobbies, banks and restaurants. "Give a moment to God," is the suggestive phrase of the posters.

This program might well be followed in other cities all over the land. None can estimate the moral and psychological effect, as well as the actual results from answered prayer, if a million Americans daily stopped a moment at noon to recognize God as the dominant Power in the world and offered to Him a humble and devout petition for forgiveness, for guidance and for power to carry out His will in America, in Europe and in every land under the Sun.

WHEN THE BELLS RING TWELVE.

WE have always prided ourselves on being a leading and representative town. We are full of what we call, "civic consciousness," and other equally flattering names. In common with a multitude of places, we have claimed that we had more college graduates to the number of the inhabitants than any other town in the country—not to mention millionaires and churches—and of course our schools ranked second to none in the state.

We are called in our real estate circulars "the City of Beautiful Homes;" but we have kept out of the said advertisement any mention of saloons and their "proportion to the number of inhabitants," or the very grave housing problem in connection with our factories and the overcrowding in the poorer sections of the city.

In justice to ourselves it must be said that our prominent men are looking into that very question. In fact our citizens—men and women alike—are busy, very busy, doing many necessary and important things. Lige a huge ant-hill, we teem with life and with good works. In the Liberty Loan we went over the top with a blare of trumpets, and in the Red Cross Drive we doubled our quota, and nearly tore down the High School doors, in order to cram the hall to suffocation and give one of our ambassadors the Chatauqua salute.

Only in our churches there was little enthusiasm or cohesion. Red Cross, Liberty Loan, and Y. M. C. A., must be carried through, but empty pews attested to the fact that even of the families who had given of their dearest, few saw the necessity of looking higher than their own "busy-ness" to protect their distant sons.

And yet to some of us there was something wanting in all these activities. It seemed wonderful and inspiring to see much ardent patriotism, so many desiring to be of service; but in the last analysis the ego of the town—and of the whole nation—was too self-confident.

At the Red Cross Meeting, however, one of the speakers reminded his audience that God is not dead. He clearly voiced the need of the hour—the need that the Psalmist felt when he cried, "Be still and know that I am God."

We had been acting as though God was dead, and in all our preparedness we had left him out.

Shortly after this came Memorial Day, the day appointed by our President for prayer and fasting, and in all humbleness we took ourselves to our churches, filling them to the doors, and yet in spite of our humility we felt a new strength, a new courage; we were not to fight this battle alone.

Now it has been arranged that the church bells should ring at noon each day calling the citizens to stop a while and pray. So today when the noon bells fall across the air, there comes a hush, a stillness, and in our hearts the stirring of holy impulses. On the street, in shops, in our homes and in the Red Cross rooms is a pause, and faces bent downward with toil and sadness are turned upward in hope. Mothers, wives, sisters and sweethearts are for the brief moment with their dear ones, for as they pray they visualize the absent ones on the fields of France, in the air or on the sea, and give them as they pray into the keeping of the Lord of Battles.

So at length our town has come to a realization of the fact, as General Haig so finely put it on that black Sunday last March, "This is not our war, it is God's war."

MINISTERING TO THE WORLD'S WORKERS

THE social ministry of the Church is being emphasized today more than ever before. To some this means less attention to individuals and more attention to industrial laws, home environment and recreations; to others it means more emphasis on physical, industrial and home betterment and less attention to spiritual regeneration. Still others see the primary need for leading individuals to "get right with God," but believe that true and whole-souled Christianity must lead to the regeneration of the whole man, with altruistic treatment of employees by employers and *vice versa*, with better industrial laws, better housing conditions and better amusements. The new life of God that works a change in an individual must also work out a change in that individual's relationship to his fellows, in the laws which govern his community and in all the conditions that surround him and his children.

The greatest, if not the only, social service movement in the history of the world is Christianity and the largest example of this social service is the work that the Red Cross and the Christian Associations are doing for the fighting forces in the present war. Money and men and women have been flowing in endless streams to help relieve suffering and to make war less horrible and demoralizing. The results are seen in the morals of the soldiers and sailors, and in the improved conditions around camps and cantonments.

But more is needed. There are hundreds of thousands of workers engaged in war work in industrial centers. Whole cities have sprung up in what were recently empty fields; men and women have left home to work at higher wages than they have ever before received. The stress and the strain of hard work and long hours incline them to seek extreme relaxation. Temptations are many and restraints are few. Without churches and other Christian influences in these new industrial centers they might become a more deadly menace to the nation than the devastations caused by the enemy in Europe.

It is cause for thanksgiving, therefore, that the Young Men's and Young Women's Associations are establishing and extending a "War Camp Community Service" to take to these industrial centers similar benefits to those they are taking to the soldiers and sailors. Wherever munition factories and other war industries have sprung up, bringing large numbers of men and women together, there the Y. M. C. A. and the Y. W. C. A. are going to establish cafeterias, recreation centers, educational classes and religious meetings. Not only is there a call for 4,000 Y. M. C. A. workers for Europe, but there is need for at least 1,000 workers for these industrial centers. Now is the time to establish the work—in the beginning—before evils become entrenched.



THE DISTRIBUTION OF AMERICAN METHODISTS AND THEIR MISSIONS THROUGHOUT THE WORLD.

The Missionary Society was organized in America in 1819 through the work of John Stowart, a negro missionary to the Wyandotte Indians. Rev. Melville B. Cox the first foreign missionary went to Liberia in 1833. Now, the Methodist missions in Africa report 20,877 members. Work in Latin America began in 1836. The missions now report 14,966 members and probationers. Chinese Methodist missions were begun in 1849 and now report 65,899 members and probationers. Europe was entered in the same year and the various countries report today 14,294 members. Rev. William Butler went to India in 1856. Today India reports 337,728 members and probationers. Mexico entered in 1873, reports 8,043; Korea, 24,068; and Japan, 14,089 members. Methodist missions in Malaysia were started in 1885 and now report 4,443 members. The latest foreign field entered was Panama (1906). The Philippines were entered in 1900 and now have 47,725 members and probationers.

The Centenary of Methodist Missions

BY TYLER DENNETT, NEW YORK

THE year nineteen hundred and nineteen brings the centenary of Methodist Episcopal missions. In April, 1819, the "Missionary and Bible Society of the Methodist Episcopal Church" came into being, although seven years earlier the General Conference had authorized the raising of money for missionary purposes. This first Methodist missionary society grew as much by division as by multiplication. The Bible work was eventually turned over to the American Bible Society; the other Methodist bodies, which in the course of time departed from the Methodist Episcopal fellowship, carried the missionary genius of the parent body with them and established their own missionary work; and in 1907 the Missionary Society was divided into two separate and distinct Boards, one for Foreign Missions and the other for Home Missions and Church Extension, the latter establishing a new office in Philadelphia.

The method of celebrating this centenary of missionary effort will be unique in several respects. Not only will the Boards of Foreign Missions and of Home Missions and Church Extension join in it, but the Board of Missions of the Methodist Episcopal Church, South, is making elaborate plans with great enthusiasm. The Southern Church is joining in a program of preparation and education in which several phases of the work are being carried on jointly. The Canadian Methodist Church is definitely planning to be represented, and invitations have recently been extended to all other Methodist bodies with the hope that the event may be worthily marked by a complete reunion of American Methodist fellowship. The culmination of the celebration at Columbus will, it is hoped, bring together the most stirring and impressive religious and missionary assembly ever gathered in America.

FACING THE FUTURE

The centenary, however, is being marked by other and even more impressive plans. The General Conference of the Methodist Episcopal Church, meeting at Saratoga in 1916, formally set aside the years 1918 and 1919, for the formulation and presentation to the church of a world program. This program, which includes both the fields of home and of foreign missions, has already been made and is now being presented to the church. The most striking feature, therefore, of the centenary is that in it the church will be turned to face the future rather than the past. The aim of the world program is to prepare the church to enter upon a second hundred years of work on an efficiency basis, by underwriting every department of the work with the assurance of adequate support both in men and money.

In preparation for the formulation of this program for the next century, most careful surveys have been made of the present condition of the work both at home and abroad. Anyone familiar with the present conditions of missionary work, knows what startling revelations such extensive and intensive surveys will reveal in any mission field. In the foreign field, for example, it will be very difficult to find any single enterprise which is now keeping pace with the rapid growth of its expanding opportunity, or which is adequately prepared to face the opportunities of the next decade. Home Missions which are, perhaps, even more difficult to administer because of the host of peculiarly complicating problems, and the amazing complexity of our rapidly developing national and civic life, are in proportionate degree inadequately prepared to face the future. The program which is now being presented to the Methodist Episcopal Church, calls for the gathering of \$80,000,000 in the next five years to put the home and foreign missionary work of the church on an efficiency basis. It also calls for an equally energetic campaign to enlist and train the new leadership which will be required to accompany such a large expenditure of money. The Methodist Episcopal Church, South, is now launched on a \$35,000,000 program for a similar purpose.

THE HOME MISSION PROGRAM

The program for Home Missions, although confining itself strictly to its own field, is really a plan for reshaping and revitalizing the entire domestic work of the denomination. Hitherto the work has been extended all too often without a national or a civic view. The purpose has been to give temporary or partial aid to this special project or that, with the minimum of reference to its relation to broad national problems of ministry and leadership of which the country stands so much in need. In the new Home Missions program of the Methodist Episcopal Church, each phase of the work is receiving separate expert study. Rural work, for example, is being treated as a separate department and the plans for the future are being formulated with reference to solving that problem which is now becoming so acute in the life of the nation—the restoration of wholesome integrated social life in rural communities.

The Board of Home Missions and Church Extension has also worked out what is called a Centenary Plan for cities, based on the most careful surveys of all of the large cities in America. The purpose is to adapt the entire Methodist organization of a given city to the peculiarities of that particular city problem. This often involves the abandoning of churches which have outlived their usefulness, but more frequently it calls for a changing of the type of work with a view to meeting the needs of the new conditions which have appeared. In this connection the work for foreign-speaking peoples and for churches in



BISHOP HIRIAWA OF JAPAN.



DR. MARY STONE OF CHINA.



DR. ANTON BAST OF DENMARK.



DR. PHILIP YU OF KOREA.



J. R. CHILUMBE OF INDIA.



SIMEÓN BLAS OF THE PHILIPPINES.

FOREIGN LEADERS OF THE METHODIST CHURCH

industrial centers is being lifted to new standards of importance and effectiveness.

In similar manner the Negro, Mountaineer, Indian and Oriental problems are being studied with a view to adopting a unified program of evangelism, religious education and community service adapted to the peculiar racial, vocational and educational standards of the constituency concerned. It is the uncompromising rule of the Board not to undertake the support of new enterprises where other denominations are adequately caring for the religious needs of the community.

A SPIRITUAL REVIVAL

In framing this gigantic program, which seems large only in comparison with the past and not at all so impossible when viewed in the light of the unmeasured wealth and resources of Methodist Episcopal membership, it was quickly discovered that the aims could not be attained without an accompanying spiritual revival within the church. Departments of Spiritual Resources and of Christian Stewardship are, therefore, most important parts of the World Program. A Fellowship of Intercession has been started and has met with instant response. The number of those who have definitely promised to join in daily intercession for the extension of Christ's Kingdom, has already reached 18,000 and is constantly growing. One goal in the promotion of Christian Stewardship is a million Christian stewards in Methodism, who will acknowledge their stewardship by the payment of the tithe. Care is being given to avoid the old legalistic appeal on which the practice of tithing has so often been wrecked. Equal emphasis is given to the stewardship of prayer and of life, with a view to mobilizing the forces of the entire church for more effective service for God.

Happily the Centenary comes at the time when the history of the world is being punctuated by the great European War. The world is now standing at the portals of a new age in which the spiritual, economic, political and social conditions of the last century cannot continue without great modifications, so that every religious organization will have to readjust its program or suffer the penalties of failing leadership. The Methodist World Program comes, therefore, at a time when it is possible to render unique patriotic and international service. The future peace of the world is bound up in the ability of the backward nations to discharge worthily the responsibilities of self-determination which they are demanding. The American ideal of democracy and of republican institutions, as illustrated by the American policy in the Philippines and in the definition of our war aims by President Wilson, has stirred the Orient mightily. It is now a matter of transcendent importance to the welfare of the world that the working out of those ideals shall be accompanied by such demonstrations of the power of Christianity as will safeguard the results. On the other hand, it is evident that the churches at home must render a far more effective

service than in pre-war days to the cause of American progress, and to social reform, if the nation is to come through the next few decades of development on an even keel. The Centenary World Program has been built, therefore, not in any sectarian or partisan spirit, but rather with a view to drawing the resources of an immense religious body into patriotic service on a nation-wide scale.

The objection was sometimes raised when the World Program was first launched, that it might result in the creation of a distraction of interest, which would handicap the government in the immediate duty of winning the war. Experience is proving, however, that the campaign of education which is now going on is having the reverse effect. The determination to win the war increases in proportion as we study intensively the religious world conditions in which such a war has become possible. Meanwhile the political, commercial and industrial leaders in every warring nation are already engaged in the preparation of world programs for their own special fields to put into operation after the war is over. It is equally important that the declaration of peace shall not find the Church of Christ unprepared to respond to the new opportunities and obligations.

While the Centenary World Program looks more toward the future than toward the past, and while it is very definitely related to the peculiar national and international problems which have been created by the war it is drawing immense stores of inspiration from the record of its past hundred years of achievement. Its aim is to make every last church in Methodism dominantly missionary in purpose. It proposes to leave in every church as a resource for the new century a well developed method of missionary education. During the years 1918 and 1919 the churches, as a part of this plan, will be given special opportunities to review the past hundred years of denominational history.

THE MISSIONARY ACHIEVEMENTS

The Methodist Episcopal Church was third among the larger denominations to formally enter the field of missionary endeavor, but the genius of the church has always, from the days of its founders, been one of missionary expansion. The early Methodist preachers in America were essentially missionaries. They were almost never stationary pastors in stationary churches. They took so seriously the injunction to go into all the world that the circuit-rider became the typical figure in the church and "itinerating" his characteristic occupation.

The "Missionary and Bible Society of the Methodist Episcopal Church," so far as men and money goes, had a very modest beginning. The receipts of the first year were \$823.04, of which the organization ventured to spend \$85.76. It is a far cry from this to the approximately \$5,300,000, collected last year for Home and Foreign Missions.

The total receipts for Methodist missions collected by the Missionary Society and by the Board of Foreign Missions, together with the Board of Home Missions and Church Extension, for the ninety-nine years of its history ending October 31, 1917, were \$74,577,640.94.

If the first expenditures of the society were small, its ambitions were not. So far as conscience and ideals were concerned, it had the vitality of the grain of mustard seed. The first report states that the purpose of the Society is "to carry the light of evangelical religion into every corner of our inhabited country, whether Christian or savage, until the whole length and breadth of this western hemisphere shall be illuminated." It adds modestly that the Society will not forget the "map of the world." In those days the map of the world was a pretty dim affair.

During the first ten years, the Society confined itself to the western hemisphere, which included "the scattered population of the exterior parts of our country, and the aborigines of our wilderness." The inhabitants of the "exterior parts" were the French in Louisiana, the Negroes on southern plantations, and the Welsh in New York. The aborigines of our wilderness were various tribes of Indians within the United States and Canada.

John Wesley had begun the evangelization of the Indians. The chiefs of courteous and noble bearing, with whom he had conversed when he landed in Georgia, had expressed their desire to be instructed in the Christian faith. But they did not wish to be converted after the manner of the Spaniards. They wished to be taught, as well as baptized. By the end of the decade twenty-two of the thirty-six missionaries of the church were ministering to the Indians—both teaching and baptizing.

By 1833 the work of the Society stretched from Canada to Mexico, and from Maine to the Mississippi, and the membership of the church had been doubled. Not a bad achievement for the leisurely times before the days of railroads and automobiles!

When the light was thus beginning to penetrate "the length and breadth of the hemisphere," the Society began to consider the rest of the map of the world. The Methodist Church was no respecter of persons. The fourth annual report of missions declares that the Society knows "no geographical lines as limits to the field of its operations, and no preferences as to color, nation or country."

Yet, despite this declaration of neutrality, the Society did show a special partiality to "people of color"—to quote the early reports. Slavery rested on the country, a burden on the heart of many a Christian. The Methodist Church had worked assiduously to alleviate the condition of the black people in the South. When, in 1833, the Society was at last ready to send its first missionary across the seas, it naturally thought of the little band of American freed slaves in Liberia, strug-



EVANGELISM ON THE FRONTIER IN AFRICA.



A MISSIONARY CLINIC IN KOREA.
TWO FORMS OF METHODIST MISSION WORK

gling to set up a free and Christian republic on the edge of the jungle. In this state a Methodist Church had already been organized.

In 1833, Melville Cox, the first Methodist foreign missionary, went out to die in Africa. He was a sick man when he started, but he went gladly. The brief four months of his life on the fever-stricken coast were something more than a spectacular and symbolic sacrifice. In that short time he had brought the existing churches into harmony with the Discipline, and had laid out statesmanlike plans which his successors were glad to follow. But, best of all, he had bequeathed to the church an undying slogan, "Let thousands fall before Africa be given up." The Methodist Episcopal Church now has in Liberia (Africa) six conferences and 20,000 members.

Having launched the work on the foreign field, the Society began to extend the light still further through the length and breadth of the western hemisphere. South America was the next mission field. In 1835, the Rev. Fountain Pitts set out as a kind of advance agent, to spy out the land. The next year he was followed by John Dempster, who established the first South American Methodist mission in Buenos Aires. The work that was painfully begun there and carried on against hopeless opposition, now extends through almost the whole length of the west coast and across the central part of South America, and is represented by scattered churches in Brazil.

In no case have the changes wrought by a hundred years of Methodist missions been more remarkable than in China and India. The first Methodist missionary to China waited ten years for the first convert. Now there are nearly 60,000 Methodists in China—some of them Christians of the third and fourth generation—and 1,500 native ordained and unordained preachers. Graduates of Methodist mission schools and colleges are now working shoulder to shoulder with Christians of other denominations in the political and social upbuilding of a new republic.

In China a distinctive feature of the Methodist work has been the emphasis on education. The ideal of the church has been a school for every church, and a hospital for each radiating center. There are now five complete educational areas, from primary school to college, with a total of 25,000 students. In pursuit of this educational ideal, the Methodist Church has taken an important share in union educational movements. It now has a part in four union universities.

In India there has been an equally remarkable development of a different character. The days of rejoicing over one rare convert are gone; the difficulty now is to make suitable provision for the multitudes. The church is fairly swamped with the invasions from the Mass Movements, the immense social and spiritual power of which Methodist missionaries were among the first to recognize. The dangers of an illiterate church are well understood, and within the last few months over a million dollars have been raised as a special fund to help the

Mass Movement work. Already there are more Methodists in India than there were in America, when in 1819 Methodist Missions began.

Almost before Admiral Dewey's guns were cold, Bishop James M. Thoburn, from India, had arrived in Manila and opened Methodist preaching services. There are now about 41,000 Methodist Christians in the Philippines. In 1907 the Methodist Episcopal Church, the Canadian Methodists, and the Methodist Church, South, joined in blessing the newly organized Methodist Church of Japan, surrendering to it the membership out of which the new church was formed. The mission boards still continue missionary work, but are in cooperation with and even under the leadership of the Independent Japanese Methodist Church. Although Korea was not entered by the Methodists until 1885, the work has prospered greatly and now represents one of the most effective pieces of missionary work which the church has initiated.

In most of the countries of Europe, there are now Methodist churches. Some were started, not by missionaries, but by emigrants who, having been converted in America, had returned to their own lands as unappointed Methodist lay-preachers. In response to the requests from little groups of Methodist converts who gather about these returned emigrant leaders, the Methodist foreign missionary work was extended to give them needed assistance, although to classify many of these enterprises as foreign missions with those of Africa and the Orient is misleading. The Methodist work in Europe might more properly be called church extension work in foreign countries. In the ministry of reconciliation which lies ahead after the close of the war, the Methodist Episcopal Church has a unique opportunity, in that it is the only evangelical denomination so widely distributed in warring countries. The peculiar contribution which the Methodist Church has to make to European Christianity is its characteristic evangelistic fervor offered to peoples, where formalism and ecclesiasticism have done much to rob religion of vitality.

The illumination of the length and breadth of the western hemisphere has also been carried on in Mexico. The largest public congregation in the City of Mexico, Protestant or Catholic, meets in the Methodist Episcopal Church.

Among the unique missionary territories of Methodism are Moslem Central North Africa and Malaysia, into which the overflow from Asia is pouring. In both of these territories, we are the only American missionaries now operating.

METHODISM IN AMERICA

While the work has been extended abroad, the Society at home did not resemble those happy nations which have no history. In one hundred years of its activity there have been some eventful changes. Important among these was the separation of the northern and southern Methodist Episcopal Churches.

From the first the question of slavery had lain heavily upon the Methodist conscience. Ten years after Melville Cox went out to Liberia, this feeling within the church came to a head. While Congress was wrangling over the slavery in the western territories, the Methodist Church was equally divided over slavery in its own households. May a Bishop own slaves? That was the burning question. As a result of the conflicting opinion on the subject, but also because of the increasing divergence of other interests, the southern church peaceably seceded in 1843, seventeen years before the southern states attempted a similar solution of the national difficulty.

By this exodus the work of the northern board was at first sadly crippled, both in men and money. After a few years of privation, however, the resources of the Society began to increase by leaps and bounds, and continued to do so throughout the whole period of the Civil War.

Another eventful change in the Society was the separation in 1907 between the Board of Home Missions and Church Extension and the Board of Foreign Missions. The work at home and abroad had grown so unwieldy, that it was felt that a division would give more adequate scope for both. During the years since the Society had started out to illuminate the western hemisphere (without forgetting the map of the world) "our wilderness" in the West had been replaced by great and thriving commonwealths, and the territory of the early circuit-riders had developed into rich parishes.

In this work in the West, the opening up of Oregon was one of the great achievements, and one of the most dramatic in its inception. A delegation of Flathead Indians had come from the far West to St. Louis seeking news of the white man's God. The heart of the church was thrilled. As soon as possible Jason and Daniel Lee started out to carry the longed-for Gospel to the "simple sons of nature" beyond the Rocky Mountains. Not only were the Lees the first missionaries in what is now the State of Oregon, but they were instrumental in keeping this rich land from being annexed to Canada.

While the West was being illuminated, the Society was also beginning to recognize the needs of the foreign peoples pouring into America. When the Board of Home Missions and Church Extension set up its own separate office in Philadelphia, there were missions among the Welsh, the Germans, the Scandinavians, the French, the Bohemians, the Hungarians, the Finnish, the Italians, the Spanish, the Chinese and the Japanese in America. Chinese converts on the Pacific coast were maintaining a mission in Canton, China. More recently the work among the Russians, Italians and Mexicans has assumed increasing dimensions.

THE WORK OF THE WOMEN

Another notable event in the hundred years of Methodist Missions was the formation of the Woman's Foreign Missionary Society. Such



IN THE METHODIST MISSION PRESS AT SINGAPORE.



AN INDUSTRIAL MISSION IN SOUTH AFRICA.

SOME METHODIST EPISCOPAL MISSION INDUSTRIES

an auxiliary organization was planned from the first. Three days after the first meeting of the Bible and Missionary Society in 1819, it was recommended "that the females attached to the Methodist congregations be invited to form a society auxiliary to this." They also organized Female Missionary Societies, such as the "Female Cent Society" in New York.

It was not until 1869 that the present Woman's Foreign Missionary Society was organized. The founders met in Boston and declared that, if need be, they would walk the streets of that dignified town in calico dresses, in order to save money for the poor women of India. Since then the Society has had a noble history. It sent the first women physicians to India, to China, to Korea and to the Philippines; and opened the first woman's hospital in each of these lands. It also founded the first Woman's College and the first Industrial Training School in Asia. The Woman's Home Missionary Society was organized in 1880. The most conspicuous feature of its work has been education; particularly among the negroes and the mountain whites, although extensive work has also been undertaken along the Mexican border, among the Indians in Alaska, among the immigrants, the Orientals of the Pacific Coast and in Porto Rico. The receipts of this Society for 1917 were over one million dollars.

A WORLD-WIDE WORK

At the end of the century, the Methodist Episcopal Church finds itself at work not only in forty-eight States, together with Alaska, Porto Rico and Hawaii, but also in thirty-four other nations of the world. It is recognized that this far-flung line is all too thin at many points, but the strength and quality of the contribution of the Methodist Episcopal Church to the major missionary tasks in Asia, Africa and in Latin America, is justly a matter of pride. The Centenary World Program has involved an honest taking account of stock in every department of the work. General impressions as to facts have given place to exact statements of detail. Probably no such formidable task has ever before been undertaken by any religious organization. The presentation of the facts to the church is bound to be accompanied by a deepening of spiritual convictions, and a widening of spiritual horizons which may well mark the beginning of a new age in American Methodism.

One hundred years ago a little church of 240,000 souls started out to rival the great days of the apostolic spreading of the Gospel. At a time when there were no missionaries and almost no money to encourage large hopes, the founders of the Society looked forward to a world parish. Their faith has been justified. Now a church whose parish is the world and whose members are counted by millions, looks forward to a second century of endeavor on a scale hitherto unprecedented and unparalleled.

The Church and the Social Question

A Study of the Basic Principles Which Underlie the Relation of the Christian Church to the Conditions of Society at the Present Day

BY THE REV. JOHN McDOWELL, D.D., BALTIMORE, MD.

Pastor of The Brown Memorial Church

NO argument is needed to prove that the present hour is big with opportunity for the Christian Church. This is conceded by all who are alive to the significance of the present world-wide crisis. Whatever this world-conflict may mean to other institutions, there can be no doubt that it means unparalleled opportunity for the Church of Christ. The Church is not facing a crisis to be awaited with fear and trembling, but rather there is a present opportunity which should be met with faith and vigor. Much can be done, much has been done, and much more ought to be done, and the Church ought to lead. Will the Church meet the opportunity?

If the Church is to make the most of this unparalleled opportunity, it must know, not only the truth as it is in Christ, and recorded in the Bible, it must also know the times. It must know the social, the political, the industrial, as well as the moral and spiritual life that is surging about it. The Church must be able to interpret the unrest, the aspirations and the errors of that life, first to itself, and then to the world. To know the times in this sense, the Church must know just where the center of interest lies today. This is undoubtedly a changeable center. Fifty years ago, it lay in the relation of religion to science; twenty years ago, it lay in the relation of religion to the Scriptures. Today, the center of interest lies in the relation of religion to society.

In support of this statement, note the demands of the times:

First: There is the demand for *Social Reading*. Over sixty per cent. of the books taken out of the public library in one of our greatest industrial and educational centers were on the social question.

Second: There is the demand for *Social Organization*. Over nine million laboring men have organized, and are today found in trades unions; socialism has on its rolls over twenty million followers. Universal unrest is the most marked feature of the second decade of the twentieth century. This unrest is not accidental; it is the logical product of what the people are reading.

Third: There is the demand for *Social Legislation*: In a recent Congress, over twenty bills were passed, every one of which embodied a demand for wider social control on the part of the Government. Practically every legislature in America today is filled with bills asking for social legislation.

Fourth: There is the demand for *Social Education*. The most

popular courses of studies in our colleges and universities today are those on social sciences.

Fifth: There is the demand for *Social Religion*. Practically every denomination in America and in Great Britain has either a commission or a committee or a department on social betterment. Programs of religious organizations give the largest and most prominent place to the consideration of the social question.

We cannot blind our eyes to these facts. They make it clear that the supreme question of the hour is the social question. "The foreground of immediate interest," says Professor Peabody, "is unquestionably held by the needs and problems of the social world. Never before were so many people concerned with the amelioration of social conditions, and the realization of social dreams. The most conspicuous and disturbing fact of contemporary life is its social unrest. No institution of society—the family, the state or the church—is so fixed in stability or in sanctity as to be safe from radical transformation. The growth of industry, with its combinations of capital and its organizations of labor; the unprecedented accumulation of wealth in the hands of the few, and the equally unprecedented increase of power in the hands of the many;—these, and many other signs of the times, point to new social adjustments, and awaken a new social spirit.

This is the age of the social question, and those who have embarked on enterprises of social service and social reformation feel beneath their ventures the sustaining movement of the main current of the time. Art, if it is to flourish, must concern itself with the problems of the common life and contribute to the happiness and solace of the masses of men; *religion*, if it is to control modern life, must add to the redemption of the individual soul its ministry to the social world; and democracy, having won its political victory, has now before it a further conflict with feudalism, paternalism and privilege, intrenched in their industrial strongholds. The ideals of other ages, aesthetic, religious and political, find themselves reproduced and comprehended in the new ideal of a better world, which marks the age of the Social Question.

The real controversies of the day are not speculative, they are terribly practical. Behind the dispute of words lies the fundamental question of social rights and social duties, which men are asking today with greater earnestness than ever before; and in this fact lies the Church's supreme opportunity. No one will doubt for a minute the far-reaching possibilities of this social awakening; the future character of civilization and the destiny of the human race are involved in it. The whole question as to whether it shall be a blessing to the world or a curse, is one of leadership. Who shall give direction to this gigantic movement? The Church or the World? Christianity or Commerce? Christian men, or non-Christian men? Christ or anti-Christ?

If Christianity is to dominate this social uprising, then repre-

sentatives of the Church in their individual and collective capacity must know three things: First, What is the Social Question? Second, The Relation of Christianity to It. Third, the President Duty of the Church in View of This Relation.

WHAT IS THE SOCIAL QUESTION?

Before the Social Question can be solved, it must be understood. There are many social problems, but only one Social Question; just as there are many diseases, but only one human body. Our definition of the Social Question will depend upon our point of view, which is not that of the political economist, nor of the reformer, but of the Christian. From the Christian point of view, the Social Question is primarily one of the spirit, and not one of system. Whenever organized Christianity has forgotten this truth, and has sought to define the Social Question in terms of system, political, industrial or social,—it has failed, and has brought discredit upon religion. The Church which identifies herself with any particular theory of political action is courting a new source of division, which can only serve to increase her difficulties. Such a Church will gradually be absorbed in a party organization, and become a mere political caucus. And so, from the Christian point of view, we say that the Social Question is a question in human relationships. In a word, the Social Question, viewed in the light of Christianity, is simply man's answer to God's question to Cain, "Where is thy brother?" It is man's response to the second commandment, "Love thy neighbor as thyself." It is an effort to answer the Lord's Prayer, "Thy Kingdom come". It is the application of the Golden Rule to all the activities of life.

Evidently then the Social Question, defined in terms of human relationships and human responsibility, is not new. It is as old as the race. *It is not an unscriptural question.* Dr. Wilbur Crafts, in his lectures at Princeton on "Practical Christian Sociology" asserts that, "there is more material for Biblical Sociology than for Biblical Theology." We may not go as far as that, but it certainly is true that the Bible is full of teachings on man's relations to his fellow men. The Law, the Psalms and the Prophets are full of definite teachings on social rights and social duties. The Bible has been too exclusively studied from *doctrinal* and *devotional* standpoints. The Bible enforces not one, but two, great commandments: "Love God," the first and greatest commandment; and also 'a second like unto it'—"Love thy Neighbor." Our Lord affirmed that "on these *two* commandments hang the whole law, and the prophets." It is imperative that the Bible be studied as carefully in the light and interest of the second commandment, as it has been in those of the first.

The Social Question is *not an anti-Christian question*. In support of this claim note several facts.

First: The development of Jesus was in accord with social, as

well as with individual ideals. The record says (Luke ii:58), "Jesus increased in wisdom and stature, and in favor with God and man." Jesus was developing personally, religiously and socially.

Second: The teachings of Jesus are filled with social Christianity. The application of the Sermon on the Mount is social. He likened his followers to salt, and to light. Both of these symbols, by their very nature, imply a Social Gospel. The Lord's Prayer is a social prayer; there is not a singular pronoun in it. It is "*Our* Father", "*Our* daily bread", "*Our* debts", "Lead *us* not into temptation", "deliver *us* from evil." In the Summary of the Law, Jesus combined the social with the personal obligations. The first commandment, of course, is first, but it implies the second. It is surely self-evident that the Social emphasis is not anti-Christian.

Furthermore, the Social Question is *not anti-evangelistic*. In the Gospel social Christianity and evangelism are always combined. Christ began His ministry with this call, "Repent", a personal matter; but He followed with a social call—"for the Kingdom of Heaven is at hand." He sent His disciples forth with this same two-fold message. An evangelism which does not issue in a genuine social uplift, is a defective evangelism. On the other hand, a social uplift movement that is not rooted in a thorough-going evangelism is short-lived and inadequate. The social work of the Church must always be secondary to her evangelistic work. Christian Socialism can never take the place of Christian Missions. Temperance work, industrial education and civic enthusiasm can never do away with the necessity of the "Pentecostal Revival." That the religion of Jesus Christ begins in the heart of the individual cannot be denied by anyone who studies the New Testament, and who knows human experience. Let it be further said that there can be no sound reconstruction which does not start with and build upon this foundation—the regeneration of the individual. But God lays this foundation that He may build upon it His Kingdom.

II. THE RELATION OF CHRISTIANITY TO THE SOCIAL QUESTION.

First: The Social Question of the twentieth century is the child of Christianity. The impulse that gave it birth, and the spirit which has nourished it, throughout the centuries, came directly from Jesus Christ. There is no consciousness of the Social Question where Jesus Christ is not known. Pagan Africa and heathen India have the Social Question, but they have not the consciousness of it. They are not discussing equality of opportunity either before God or before the law; nor are they deeply concerned with the rights of women and children and the welfare of society.

Were it not for Christian ideals, which abhor injustice and inequality, we should not be conscious of this question today. Injustice

and inequality could not long exist in a world where religion taught that all men have equal rights before God, and that every soul is of equal value in His eyes (John 3:16). When religious equality became the faith of mankind, there could be no peace until law recognized political equality. Men realize today, as never before, that happiness depends upon development, and development upon opportunity. The essence of the Social Question today is the demand for equality of opportunity—free scope for the development of such gifts as we have. This demand is the logical conclusion of the Christianity of Christ.

Second: Christianity is the solution, and the only solution, of the Social Question. This solution is embodied in the three elemental laws of Christianity, namely:

The Law of Regeneration,
The Law of Righteousness and
The Law of Love.

(a) Through the Law of Regeneration, Christianity changes the nature of man, and ultimately the character of society. It is frequently said that no solution of the Social Question can be found so long as human nature is what it is, namely, selfish. Jesus Christ recognized this truth when He made regeneration the primary condition for entering His Kingdom. (John 3:3) "Ye must be born again." To attempt to solve the Social Question without regenerating men is absurd. There can be no regenerated society apart from regenerated individuals, men who have been made partakers of the Divine nature, the essence of which is unselfishness. It is fatal to attempt to solve the Social Question of today, and to forget or to ignore the source of all the selfishness and misery of the world, namely: the fact that "all have sinned and come short of the glory of God." Splendid work is being done to diminish the sum of human suffering and wretchedness; and we must not under-estimate the value of the various schemes of improvement, philanthropic, social, political and industrial. But we must not forget that misery does not come from ignorance alone, and that it cannot be swept away by knowledge. Distress does not come from environment alone, and therefore it cannot be removed by improvement of circumstances. Suffering does not come from poverty alone, and therefore, economic changes will not annihilate it. The root of it lies deeper than these things. Dean Hodges has truthfully said:

"When we are busiest with our problems of ethics, and our problems in philanthropy, the Christian minister stands up and says that we have not got sight of the real thing. We have not touched the man. The body is not the man. Whoever would find him, must address the heart. He must be born again, to enter the new life. Carpets and curtains make some difference; the Ten Commandments make more; but that which is essential is the spiritual impulse of religion. The supreme thing in solving the Social Question is not a new coat, or

even a new thought, but a new heart; and God alone can give that through Jesus Christ."

(b) Through the Law of Righteousness, Christianity has given man a new standard by which to regulate his relations with God and his fellow men. This Law is stated in the Sermon on the Mount (Matthew, 5, 6 and 7), in the Golden Rule (Luke 6:31) and in the Summary of the Law (Matthew 22:37-41). Christianity is Law as well as Life and Love. Life imparted by regeneration needs development and guidance. The heart may be regenerated, but the head may be ignorant and badly informed. Regeneration merely creates the will to do right; it does not define for man what is right. That is defined for him in the Law of Righteousness, embodied in the teachings and example of Jesus Christ. He is the final authority over all life, in its social, as well as in its individual aspects. Christ is "the Light of the World" (John 8:12), the Light of the political world, the industrial world, the intellectual world, the social world, as well as the moral and spiritual world. Christianity has not laid down definite economic rules or enunciated political maxims; but just as it deals with psychological and ethical questions on broad general principles that are true to experience, so it takes all social problems, economic and political, and looks at them in the light of the eternal verities of the Kingdom of God and the Divine Purpose. Christianity clearly enunciates the principles which make for social welfare, and supplies the strongest and purest motives for disinterested service. It is impossible to hope for the solution of the Social Question without knowing the Law of Righteousness, and insisting on its application to every department of human life.

(c) Through the Law of Love, Christianity offers the world an adequate dynamic for solving the Social Question. You do not make men good by merely telling them what goodness is; nor by setting forth the bitter consequences of wrong-doing. All this is surface work. Christianity offers us not only a power which regenerates, a standard which directs, but a dynamic which impels and empowers us to live the Christian life and to apply the Christian law. It substitutes for all other motives to obedience, the motive of love: (II Corinthians 5:14), "the love of Christ constraineth us." The secret of Christian morality in both its personal and its social aspect is that it changes duty into choice, because love is made the motive for obedience. The special gift of Christianity to men is the gift of a new nature, which is created in righteousness that flows from truth and is impelled by love. To tell men what they ought to do is very little help toward doing it. The glory of Christianity is that it gives the knowledge of what we ought to do; and with and in that knowledge, it gives the desire and power to be what God would have us to be, and to do what He would have us to do. By being both law and impulse, Christianity offers the world the only dynamic adequate to the solution of the Social Question.



BOXES FOR THE HOMELESS BELGIAN SOLDIERS.

Peter, John and Arthur, converted Belgian soldiers, carrying crates containing Christmas boxes to the automobile to be carried to the trenches. Mrs. Norton is standing at Peter's left; next is Arthur, Peter's first convert; then the Protestant chaplain; then John, Peter's second convert; also other soldiers.

After The War in Belgium—What?

BY EDITH FOX NORTON, LONDON, ENGLAND

Representative of the British and Allied Soldiers' Evangelistic Campaign

THE Belgian soldier was prepared for the reception of the Word of God by catastrophe. When the great world war was precipitated upon Europe, the Belgian soldier engaged in peaceful occupations—perhaps a school boy, never before away from home—was suddenly thrown out into chaos. To no man had domesticity meant so much. To him, that simple and unambitious Belgian, his little home and family circle were everything. To be suddenly thrown out of it all and for three years to be deprived of all access to home and all communication with loved ones was cruelly hard to bear. In his depression he found his old belief devoid of comfort. Perhaps in revolt against the only church that he knew, he was seeking to find in philosophy something of peace, and then it was in the good providence of God that there appeared at the Belgian front copies of the Scriptures, little Gospels in French and in Flemish, sent out from London and distributed by his fellow comrades in the trenches.

With a pathetic eagerness the Belgian soldier pored over the pages of the little book. "Scarcely will the men lift their eyes from the pages until they have finished the book," writes one of our workers. An officer will not disdain to write for one of these books of which he has heard and we are not surprised when one writes: "Tell me for

the love of God how I can appease my conscience in torments and that of many of my men." Or perhaps it is an officer who says:

"A New Testament and some other books of the Protestant Religion have been sent to a soldier Joachim Amour pertaining to my company. This soldier is in my service as *ordonnance*, on my demand he has given me some books of your religion. Although of the age of 21 years, I have never yet fixed my choice on a religion, I desire above all to be acquainted with the religion which is the one to which I want to submit my life. If it is not inconvenient to you, I would be glad to keep and read these books that you offer so graciously to our soldiers. With my warm thanks I pray you to accept the expression of my respectful sentiments." Signed: *Ch. L. Adjudant*.

A soldier in the ranks wrote as follows:

"A comrade, Louis Somers, gave me a little book yesterday, telling me at the same time to study it attentively. It was very cold and I would rather have covered myself up with all my blankets (coverings) than have made myself still colder by reading. But curiosity overcame the cold, and I started to read. It was the "New Testament," and from the very first words that I read I was so profoundly interested that soon I did not feel the cold any more. To say more would be useless. I wish with all my heart to follow the precepts of our Divine Saviour and beg you, in this letter, to help me. I enclose the *fiche de membre* (membership ticket), and I should be so happy if you would send me, with the Bible, several Flemish and French Testaments, so that I may spread the Word of Our Lord." *G. Palmers*.

What does all this mean for Belgium after the war? For that it has a real bearing upon the future, we can not doubt. The men themselves are constantly writing from the front to say how they wish their own people at home to know also the life-giving Word of God. "We are putting up a good fight here against the Germans," says one of our best workers, "but it is nothing to the fight we will put up for Our Lord in Belgium after the war." "The Trench Apostle, Peter," who has led over 450 men to accept Jesus Christ has written in the fly leaf of his Testament:

"If the Lord Jesus sees that I can be used to help Belgium find the truth after the war, I should like to be spared."

In to-day's mail comes a touching letter which contains some questions about after the war. "As soon as the war is finished," says Gaston Herman, "we shall return to our homes. But once at home and in civil life you will not be able to send us any more books, for you will not have our civil addresses, and as I believe in the New Testament I should like to take my precautions as soon as possible in order to go on as I am doing at present. If you could tell me something reassuring about this I should be very grateful, especially if you will tell me what I ought to do in the matter."

These men are experiencing at the front the power of the Word of God and it is only natural they should desire that to their countrymen also might be given this Blessed Book. The following two letters show something of what this Book is accomplishing these days in the army:

"For a long time I suffered without knowing why. I was never contented and felt happy nowhere. Everywhere I was afraid. I walked like a machine which is started in the morning to stop at night when its work is done—only to recommence again the next day. I did not know what to do or where to go, and wherever I was everything seemed wrong. I read bad books to distract my thoughts, and at last I became insupportable to everyone, and I had no friends, which is worst of all.

"One day I was going over the works when I was stopped by a soldier, who said to me, 'Well, corporal, you don't seem to hear me, I have spoken to you 3 times,' and when he continued, 'You seem always in bad humour,' I did not know what to reply, but I said, 'My friend, I am very unhappy, I am ill, I do not know what has come over me lately.' He then asked me to go for a



HELPING BELGIAN CHILDREN NEAR THE FRONT.

Mrs. Norton and children of the Orphanage Marie Josie, where 550 children are under the patronage of Queen Elizabeth of the Belgians, near the front. Each of the children is provided with a gas mask. Mr. and Mrs. Norton have given several gifts from American friends to these children, including a suit of clothing for each child in the orphanage.

little walk with him in the evening when we could talk undisturbed. We met and as we walked he gave me a little book saying, 'Read a little of that every evening, and you will find help in this book, and you will see that you will get all right again.'

"This I did that same evening before going to bed, and I had soon read a good part of the New Testament. The next day I wrote to the Protestant Pastor for more explanation, and now it is six weeks since all this happened. I do not see my soldier friend any more, as I am in a post close to the front for a long time, but I am now very strong and I fear nothing. If I am not quite happy I read a few pages of my New Testament, and to-day I am beginning the Bible from the first page.

"I have written all this to show you how I became a Protestant." *Corporal T. Gosselin.*

A friend and missionary statesman, to whom we were speaking of the future of Belgium, remarked with forceful emphasis: "I have often wondered if God has not raised up the Korean Christians, in the

midst of national distress to become the evangelists to the Japanese and Chinese. I cannot but wonder, too, if God is not raising up the Belgian Christians, in the midst of their national trials, to have an equally large part in the evangelization of the Latin peoples of Europe."

So it is that we are planning even now, if the Lord tarries, to devote our time after the war to the evangelization of Belgium with these "trench apostles." Is it not significant that in Belgium before the war there were only nine thousand Protestants and in the army at the beginning of the war only a thousand Protestant soldiers, and now after two and one-half years of the sowing of the good seed in the army, there are over twelve thousand members of the "Scripture League?" Every man joining this league openly avows himself to be a Protestant Christian. Is it not highly significant that there are 500 gospel distributors and soul winners at the Belgian front, each man burning with holy enthusiasm and longing for the day when he can proclaim the Gospel to those at home?

A Belgian officer and captain in the Congo, a man quite unknown to us, but one who had been born into the Kingdom of God through the help of Protestant missionaries, hearing of our work for the Belgian soldiers, writes:

"Praise the Lord for His might and love, who Himself chose America to emancipate humanity by throwing material and Spiritual light over the whole world. Himself chose you, Brother and Sister Norton to carry the truth and love and light to my country people to break one of the nation's chains to do the right work in the right place, Belgium being one of the great Babylon's greatest supports in money, workers and power. He chose you to cement the whole nation together with Christian love and to make of us a freer, more powerful and greater Belgium. Tears come in my eyes whilst reading your success over there. Tears come into my eyes when thinking of the light, joy and happiness you bring to my brethren when looking at the future effects of your evangelization. I hear my country calling you, it wants you there, to live, to struggle and to die. I pray Our Lord, He may give physical and spiritual strength to you and to your Belgian disciples and workers. . . . Belgium for Jesus!

"I sent you one hundred francs through Mr. Trumbull, editor of The Sunday School Times, Philadelphia. May my small gift be of some use. I pray Our Mighty Master this in Jesus Christ's name. *Captain B*———.

Belgium needs some one "to live, to struggle, and, if necessary, to die there," that our Lord Jesus Christ may be glorified and that Belgium find the light. We hope that, after the war is over, the way may be opened for the establishment in that afflicted country of a strong evangelical Mission to do for the Belgians what the McAll Mission has done for France. Belgium's sorrows may thus be the harbinger of Belgium's joys and the death of her sons and daughters may be the means of ushering multitudes into life that is Life indeed.

Is America Overchurched?

A Consideration of the Facts as Shown in Recent Surveys.

BY THE REV. S. L. MORRIS, D.D., ATLANTA, GEORGIA.

EXECUTIVE SECRETARY OF THE COMMITTEE OF HOME MISSIONS OF THE
PRESBYTERIAN CHURCH IN THE UNITED STATES

THE question of overchurching in America has been brought forward at various times and in divers manners, so that it is well to examine into the facts of the case. Some have formed hasty judgments, based on superficial investigation or on isolated cases. There are others who, as promoters of church union and federation, may unwittingly magnify conditions in some localities in their zeal to advance the cause in which they are interested. Home Mission statesmen are ever on the alert and are constantly investigating conditions for the purpose of remedying the evil where it really exists. They make known the cases of overchurching where they exist and recommend new adjustments where they should be made. The statements of these conditions are at times magnified unduly.

Our purpose in the present investigation is to ascertain facts and to exhibit them in perspective, in order to help remedy evils where they exist and to correct false impressions and conclusions.

No one acquainted with the facts can doubt that new Home Mission work is continually called for by the acute problems and complex conditions incident to modern life in America. The congestion of over-crowded cities, with all the consequent demoralization; the decay of the country church, affecting the moral fiber of the nation; the increasing immigration with its pagan influences; the social unrest threatening the upheaval of the lawless elements; organized vice lifting its ugly face in ominous attitude; the Macedonian cry of the isolated and backward peoples; as well as the economic, social and moral questions connected with various forms of industrialism—these give new meaning, as well as additional emphasis to Home Missions. They call for intense thought and quickened energy, entirely aside from any thought of denominational expansion.

Census reports compiled twelve years ago are sometimes quoted to prove that there is a church in the South for every 319 of population, and a minister for every 470 people. Some data may seem to justify the conclusion, but reliable statistics for 1917, compiled with great care each from denominational reports by Dr. H. K. Carroll, show that the total number of ministers in America is 181,808, which, for the population of 110,000,000 gives 605 persons to each minister. The number of churches, 226,609, mean on an average one church for every 485 persons. These figures include 20,955 Catholic priests, 3,138 Chris-

tian Science readers, 1,084 Jewish rabbis and 4,460 Mormon elders, as well as theosophists, spiritualists and other non-Christian sects. If we take the number of ministers and churches in the Federal Council of Churches and add to their number the evangelical churches not in the Council, the result would be one minister for about 850 of population and one church for about 650. Some denominations license ministers indiscriminately, so that many of them are unqualified and many are following secular employments. Thousands of churches are merely nominal, having no membership and no preaching, so that it is evident that the real spiritual forces of this country would not show more than one minister to about 1,000 population and one church to 900 people. Who, then, could say that America is overchurched?

In the Southern States the church statistics include the Negroes, whose ambition to preach almost equals the number of the male population that can read and write. Their churches, too, often split into rival factions to furnish opportunities for candidates that cannot otherwise find pulpits for the exercise of their talents. Rev. W. H. Holloway, in "Study of Thomas County, Georgia," asserts that of the 98 Negro churches in that one county about half originated in a church split. Of the neighboring county, Dougherty, he says:

"We have been able to learn of about 120 preachers in the county. Of this number fully 75 are either ordained or licensed. The most of their names appear in the minutes of the various denominations. Now this number may be doubled if we search for all those who call themselves preachers and fill the function of interpreters of the Word of God."

In this same county of Dougherty there is not one white minister living out of the corporate limits of Albany, the county seat. If we divide these 120 Negro preachers, plus the ten or twelve white preachers, into the population of this county, it is evident that the number of population is quite small per preacher, but the number of qualified preachers to care for the spiritual needs of the community is most inadequate.

There are, no doubt, cases of over-churching in some parts of America. Among the hundred thousand or more towns it would be strange if there were not found some such instances. One town in Texas is cited with four small Presbyterian churches; but this case grew out of an effort to unite inharmonious elements, which had exactly the opposite effect and divided one church into two. In Texas, the Comity Committees have, in a number of instances, exchanged churches where the people have consented, until comparatively few such cases of friction remain.

We may frankly admit that there is some over-lapping in the home mission field, due to the infirmities of human nature and the imperfect state of society, but one of the chief functions of the Home Missions Council is to reduce over-lapping and friction to the lowest terms. Very satisfactory progress has already been made in this direction, but the

difficulties of handling the matter are the same as those encountered on the foreign field where there are also undenied cases of over-lapping and friction.

The "Neglected Fields Survey" of the Home Missions Council, reveals very clearly that in American Home Mission fields there is far more "overlooking" than overlapping. The following quotations from some of these "Neglected Fields Surveys" counter-balance the instances of "over-churching":

"It was the opinion apparently of the majority that there is decided over-churching, chiefly in small towns, but the fact was carefully noted, also, that some of the churches in small towns minister to considerable districts of surrounding country."

The term "Neglected Fields Survey," was more than justified. In nearly every state visited, from four to sixteen men declared that they knew of people who had grown there from childhood to young manhood and young womanhood without having gospel privileges within reasonable reach. Perhaps more significant were facts like the following, which were brought to our attention:

"In Montana 60,000 to 75,000 of the population were reported as residing five miles or more from a church. A section in the Northern part of that state, 40 by 100 miles, has been homesteaded during the last two years, and has few religious opportunities. One rich valley of the state, fifty-four miles from a railroad, with a population of 5,000 people, has but one church.

"In North Dakota fourteen counties have but three permanent places in each for worship. One county in Idaho has a rural population of 9,000, with no preaching service. Another county of the same state has a purely rural population of 18,000, yet only two or three of its sixty-five school districts have regular preaching services; these two Idaho counties are largely Mormon. Literally thousands of foreigners in all the states surveyed never hear the Word of God."

Citations of similar character might be multiplied indefinitely, but let the following from the same source suffice:


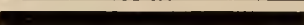
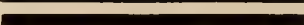

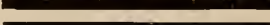

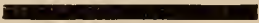
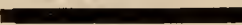

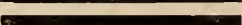
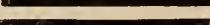
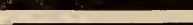
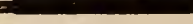




"We find in one Western state one hundred and thirty-three towns of from one hundred and fifty to one thousand souls without any Protestant religious work, and one hundred of them being also without Roman Catholic work. In addition to these, there are four hundred and twenty-eight communities of sufficient importance to have post offices, but without any churches. If the same rate of destitute communities to total population holds through all the mountain and Pacific states there are many more than four thousand such communities in those eleven states. Home Mission funds have been so limited that the Boards have all felt compelled to confine their efforts mainly to what appear to be the most strategic fields. But we must find some way of establishing Christianity in the thousands of utterly neglected fields."

In "The Frontier," by Dr. Ward Platt, occur such statements as the following: "Throughout Washington and Oregon may be found scores of narrow valleys teeming with people. No one is doing anything for them religiously, as but little is attempted by any church for Washington or Oregon outside the towns. In Southwestern Oregon is a country of about 1500 square miles, and in which live at least 2,500 people, mostly Americans; and no denomination, according to report

made last year, is doing any work whatever in that whole country. They are absolutely without church privileges." As to Washington, he cites a missionary superintendent, who declares The religious destitution of western Washington to be appalling; that outside of the larger towns very little religious work is being done by any denomination. In his division only 209 towns out of 1,146 have church organizations, leaving 937 towns and villages without any religious privileges whatever.

Probably such extensive areas of destitution exist nowhere in the Southern States, except possibly in certain sections of the Appalachian Mountains, or in the thinly settled territory of Western Texas and New Mexico; but whether this condition exists in large areas or not, it can be duplicated in numerous smaller communities, making a vast region in the aggregate. Rev. F. W. Gray of West Virginia, has carefully gathered valuable statistics and tabulated facts, which reveal at a glance religious conditions in the South. These statistics are furnished by the United States Bureau of Information at Washington and by the National Geographic Magazine.

Comparative number per square mile, out of the Church in the Southern States:

| | | |
|----------------------|----|---|
| West Virginia | 41 |  |
| Kentucky | 35 |  |
| Tennessee | 35 |  |
| Virginia | 32 |  |
| South Carolina | 30 |  |
| Missouri | 29 |  |
| North Carolina | 29 |  |
| Georgia | 28 |  |
| Alabama | 27 |  |
| Oklahoma | 26 |  |
| Mississippi | 25 |  |
| Arkansas | 22 |  |
| Louisiana | 22 |  |
| Texas | 10 |  |
| Florida | 9 |  |
| Africa | 10 |  |
| South America | 7 |  |

This would indicate that the mountainous sections of the South have four times as many unsaved people per square mile as Africa,* and five times as many as South America. It places Texas and Africa on the same footing, and Florida in the same class as South America. Asia, which contains China's teeming millions, is not more densely populated than one-half of the States of the South.

Considering the number out of church in the Southland it is evident that there is extensive destitution there, so that much more needs

* NOTE.—It should be noted, however, that the population of Africa is only 12 per square mile, while that of Texas is 18 per square mile. South America has a population of only 7 per square mile, as compared with 15 per square mile for Florida.—EDITOR.

to be done, rather than less, before the Home Mission task is accomplished.

The small churches in thinly populated districts may not show great results, humanly speaking, but they often serve as real and high a purpose in the development of character by means of their heroic struggles, as do the great city churches—too often containing many inactive members. The small rural churches are a great source of supply for the moral strength of the more pretentious metropolitan churches, as the small streams are the source of supply for the great rivers. Railroads maintain small branch lines which never become self-supporting, because they are needed as feeders to the great trunk lines; and the denomination which discourages and neglects the small rural churches will eventually have "Ichabod" written upon its portals. These small churches supply a large proportion of our ministerial and missionary recruits; they give their share to the foreign mission funds of the Church, and while Home Mission effort and money expended upon them may never bring them to self-support, they are recruiting stations for world-wide evangelism, and are effective agencies in sending the Gospel to the ends of the earth.

The City, Ignoble

FRANK THONE.

We have grown to be a city; there's a host
of hopeless men
Who toil that they may eat and sleep, to
wake and toil again,
And to their helpless children they'll be-
queath their slavery.
From the bondage of the Pharaohs set us
free, Lord, set us free!

We have grown to be a city; we are
stricken with the curse
Of those that stint the laborer's loaf that
they may swell their purse;
They give him books and churches, but
deny him all his pay.
From the greed of Tyre and Sidon, Lord,
deliver us, we pray!

We have grown to be a city; but our
fathers are not strong,
And they bow before the mighty who find
profit in the wrong,
For wrong is ever mighty, and our fathers
are afraid.
Help us, then, Lord God Almighty! for
we surely need Thy aid.

—*The Survey.*

The City, Noble

What makes a city great and strong?
Not architecture's graceful strength,
Nor factories' extended length,
But men who see the civic wrong
And give their lives to make it right,
And turn its darkness into light.

What makes a city full of power?
Not wealth's display nor titled fame,
Not fashion's loudly boasted claim,
But women, rich in virtue's dower,
Whose homes, though humble, still are
great,
Because of service to the State.

What makes a city men can love?
Not things that charm the outward sense
Not gross display of opulence,
But right, that wrong cannot remove,
And truth that faces civic fraud,
And smites it in the name of God.

This is a city that shall stand,
A light upon a nation's hill,
A voice that evil cannot still,
A source of blessing to the land;
Its strength not brick, nor stone, nor
wood,
But Justice, Love and Brotherhood.

—*The Christian Observer.*

The Indians of Central America

The Character, Habits, Religion and Needs of the Aborigines of Five Republics

BY BISHOP J. TAYLOR HAMILTON, D. D., BETHLEHEM, PA.

Member of the Mission Board of the Moravian Church

EXCEPT for Indian canoes, navigation on the great Wangks River of Nicaragua is blocked at Kiplapini by foaming rapids. The chief of this heathen village is a typical Miskito Indian, and rejoices in three wives. When I landed at Kiplapini one summer day in 1916, a son of this chief came to the bank and met the strangers with the frank friendliness of an impulsive boy. He was goodly to look upon, this lad of fourteen, lithe and straight, his flashing black eyes bespeaking intelligence beyond the common; but he had a sad defect. Pitiful sounds served him in place of words, and oh! he seemed to have so much to say. But only choked-off grunts passed his lips, and he was so impatient at his inability to speak. The strangers looked under his tongue; he was only tongue-tied—a very slight operation would have given him speech. But though they begged the father to let the boy come to the Mission station at Sangsangta and have this operation performed, they waited in vain for his appearance. The lad may remain speechless all his days, owing to the unconquerable superstition of his heathen father.

Half way between Kiplapini and Sangsangta a heathen Indian village has a Spanish name, San Carlos. But in their longing for better things these Indians last year built a chapel of bamboo and surmounted it with a cross. It was a wonderful hour of worship for the visitors there, when the motor boat brought them down. Clean mats of woven rushes covered the floor, and the congregation sat on these, for there were but few seats. What a thirst for the assurance of salvation marked the attentive faces of the candidates for baptism there!

Late one day in July, 1916, the canoes brought the visitors to the Christian Indian village of Sisin, a place hidden away up a winding creek. There the old chief, who is also the unpaid preacher, had his people sing hymns of welcome. He placed his new, two-room house at our disposal and we felt at home among Christians, though a whole day's journey from any other missionary. Soon we were asked to visit a poor suffering woman, horribly disfigured by a tumor, and we learned that she was being sustained, not by Indian stoicism, but by Christian hope, and was patiently waiting for her transformation. The peace of God was with her.

What we saw at Kiplapini, at San Carlos and at Sisin is symbolic of the misery of the heathen Indians of Central America, of the craving of some of them for light and of the victory of faith in the Central American woods and wilderness. In giving heed to the needs of Latin

America, we should not forget those of the original people of the Latin American lands. Though I have twice visited Nicaragua, I am not personally acquainted with Indian life in the remaining four republics; yet there is reason to think that the main characteristics of the tribes are similar throughout Central America.

These Indians are a widely scattered and semi-nomadic people, and are to be met with along the lagoons and rivers of the Caribbean slope of Nicaragua. It is a practically undeveloped and trackless wilderness with very little attraction for the white man, notwithstanding its wonderful fertility, except as its lowlands produce the banana, its savannas afford pasturage for a few Spanish ranches, its forests yield mahogany, and its quartz-ribbed hills are threaded with thin veins of gold. A really accurate census of the Indians has probably never been taken. Some estimate the full-blooded Indians of the eastern part of the republic as follows: those of the prevailing tribe, the Miskitos, perhaps six thousand; of the Sumus, perhaps four thousand; the Ramas may number between three and four hundred; the Wulwas a hundred or two; along the sea coast near Pearl Lagoon there are a few Caribs, and to the south, near the San Juan River, there are representatives of the San Blas Indians, whose chief habitat is in the southern republics. Though the Wangks River constitutes a political boundary, it is none for the Indians. In the region of the Butuk River in the southeastern part of Honduras, villages of about three thousand Miskitos lie scattered along the shores of the great lagoons, and those of yet other tribes may be met with towards the interior. Along the eastern littoral of Nicaragua a very mixed population is to be found, the offspring of Indians and Creoles from Jamaica, Honduras and the Cayman Islands, and of Europeans and North Americans. Several hundred Chinese live at various points as traders and also tend to amalgamate with the people.

The subjects of missionary endeavor among the aborigines and their kin in Nicaragua and Honduras, east of the great mountains, may be estimated at about twenty-five thousand, in a region where the natural waterways afford opportunity for travel. Where the Spanish or the Creole element predominates, Spanish or English has dispossessed the Miskito, for instance, in the town of Bluefields and in the village of Pearl Lagoon, the capital of the former Miskito Reserve. Otherwise the Miskito language forms the medium of intercourse, and seems to be readily acquired by newcomers from neighboring tropical parts. The Moravian Mission long ago reduced this language to writing, and gave the people the New Testament, Stories from the Old Testament, various Psalms, a Hymnal, etc.

In 1849 this mission was begun at Bluefields among the Indians and people of mixed race, and now has a membership of seven thousand. The membership has been more or less definitely organized at twenty-five places, and there are in addition fifteen minor preaching-

places. No full-blood Indian has as yet received a theological education in Nicaragua, nor has any been ordained; but in late years stress has been laid on the training and employment of lay workers, as lay-readers or evangelists and school-masters. In the Spring of 1917 it was possible for the Superintendent of the Mission to convene a conference with fifty-two lay workers, some of them partly salarized, but most of them volunteers. Such an one is Joseph Jiminez, who removed from his home at the Quamwatla station, and with his wife labored voluntarily at Wasakin, a village of heathen Sumus, on the Banbana River, five or six days' journey away, with the result that in a few years he had a little congregation of 35 baptized adults and 85 baptized children. For four years he took no pay from the Mission, till at last he had to request some aid, "because the clothes which he and his wife had brought from Quamwatla were almost worn out and they had no money to buy other clothes."

Development of native workers is the more important, as the average term of missionary service in Nicaragua has been comparatively short, owing to the insalubrious climate and especially the frequency of malarial fever.

It is the policy of the Mission to maintain schools at every possible center of influence. Some years ago this school system was crowned by a high school at Bluefields. But during the dictatorship of President Zelaya an edict effected the closing of the Mission schools. They have most of them been reopened; not so the high school as yet. Now the constitution of the republic guarantees liberty in matters of education and religion. In the school-less years the Mission was much hampered and still is by the growing up of hundreds of boys and girls as illiterates. Advance is once more marking the Mission schools, and the effort is made to issue textbooks for the study of Spanish as well as of Miskito. Next to the acceptance of the gospel, education is a prerequisite for the advance of the Indians, on account of both its remedial and its constructive influences.

The aboriginal Indians are polytheists in religion, but the ancient cultus of the original people of Central America, if they ever had any well developed ritual, seems to have fallen into decay. Fragments of legends are thought by some to point to adoration of the heavenly bodies by the Sumus. Offerings, other than a crude form of thank-offering, are now unknown. The Sumus appear to pay more attention to intercourse with the supernatural than do the Miskitos; the latter are grossly materialistic. To all intents, for all the Indians religion consists in purchasing the interposition in their behalf of the "*Pasayapti*," the acknowledged prophetess, who can ward off tornadoes, thanks to the favor of the goddess of the winds, "*Aubia*," who dwells high up on the Yaluk mountain, or in obtaining the services of the medicine-man, the "*Sukia*," who in virtue of his intercourse with the spirit-powers, the "*Ulassas*," can champion men against malign

influences that send sickness and prevent success in fishing or cause failure of the hunt or blight the crops and fruits. The "*Sukia*" is supposed to cause or cure all manner of physical ills in foes and friends, for spirit-agencies are at play in connection with disease. He it is who can set a limit to an epidemic of dysentery by conducting a fire-dance some night with his colleagues around a sort of Trojan horse of pottery, in the body of which glowing coals have been placed, and whose nostrils and mouth and eyes rain fiery sparks and belch forth smoke. The whole performance is closed by flinging the glowing horse from a sort of catapult in the direction whither the disease is to be sent. All goes on to the accompaniment of curses poured out on the alleged authors of the mischief and amid much drinking of "*Mischla*," the Indian intoxicant, brewed in a disgusting manner from cassava or from maize.

RELIGIOUS DRINKING BOUTS.

Among the Sumus "*Mischla*" drinking bouts seem inseparable from religious and semi-religious celebrations. There is drinking when the "*Insingni*," the soul of the departed, is supposed to visit the bereaved relatives for the last time, before setting out for the other world, the realm of "*Pasa Miscri*," the Mother of All the Living. The three great festivals, "*Pubi-sakaia*," "*San*" and "*Sikro*," are drinking bouts. The first takes place on the recovery of a patient and celebrates the skill of the medicine-man. The second is a ceremony in memory of a dead woman; after it has taken place, her name is no longer named. The "*Sikro*" commemorates a mighty hunter, and is an affair requiring long months of preparation. There is finally much masquerading, considerable exchange of rough blows, dancing, playing on wooden wind instruments, and—most essential of all—the swilling of "*Mischla*" till the participants are beastly drunk. On the first day only males participate in the "*Sikro*," and they disguise themselves, that they may for a last time have intercourse with the spirit of the departed in such a manner that he shall not recognize them and succeed in luring them with him to the other world. On the second day women also participate in the festival, bedecked with all manner of flowers. In connection with this festival Sumu youths receive the accolade of manhood, given with such cruelly lusty blows that the candidate sometimes succumbs.

Among the Miskitos the old-fashioned "*Sukias*" have largely given place to the so-called "*Spirit-uplika*," Spirit-people, a guild whose very name pays an indirect tribute to the advance of the gospel. These fellows repudiate the old heathen name, pretend to have received their commission to heal from no heathen source, but from some angel; and they claim to heal or to receive instructions—for instance, as to where their patrons shall plant their crops with good prospects for harvest—

through the power of prayer. Meanwhile under this amended title they ply essentially the same old craft of medicine-man.

Superstition, subjection to these and other fraudulent religious leaders, laxity of sexual morals—a heritage of the polygamy of the past—a tendency to drunkenness, which the trader's rum has made even more easy than the squaw's "*Mischla*," and, alas, that it must be said! the evil influence of certain representatives of white civilization: these are the main hindrances in the way of the Christianization of the Indian tribes of Nicaragua, and doubtless of Central America as a whole.

WHAT THE INDIANS NEED

The agencies most needed for the regeneration of these people would seem to be the following:

First and foremost, evangelization. Only the gift of a new life from above can rescue the Indian and endow him with capacity to survive in the struggle for existence in such a manner that he shall make his contribution to the progress of humanity.

Then, education and the work of the medical missionary to free him from his superstitions and teach him to render his body a fit instrument for the use of God in the carrying out of His purposes with him. It should be practicable by these two means to so widen the vision of the Indian, and set him free from the thralldom of the medicine-man, that it would be impossible for a white man to send a message to another white man, the two being nominal representatives of very different religions, to ask the latter to pay on the account of the former one hundred dollars to a certain "*Spirit-uplika*" in consideration of his praying down rain to float mahogany logs down the Wangks River—as is credibly said to have taken place a few years ago. But the education given the young Indian must be more than the impartation of a smattering of rudimentary or even so-called scientific knowledge. Its foremost essential must be the imparting of a sense of duty and of ambition to acquire a sound Christian character. Otherwise the result will be what has hitherto been observed as the result of passing through a school in the country where religion was in principle divorced from education. The young fellows will go back to the parental village puffed up with a sense of their own consequence, despising every sort of honest toil, knowing really so little that they are not aware that they know nothing, and at last degenerating into the commonest sort of drunken, gambling loafers, employing their scraps of information and the sharpening of their wits to rob simpler folk of their own tribe through games of chance.

It should be an education that seeks to influence the formative character in its every relationship. In particular it must from the start seek to overcome the ultra-individualism of the Indian and to instil in him a conviction of the value of team-work and cooperation.

One great reason why the splendid latent resources of Nicaragua have not been developed and a reason why the Indian of Central America is not contributing to the needs of the world as he might, is his complete inability even to think in terms of cooperation. His ultra-individualism is one main explanation of his inefficiency, and of the collective weakness of his people. And yet he can do teamwork under proper leadership. This makes him a welcome laborer in the gold mines, in the mahogany camps, and in such steam sawmills as that of Messrs. Lauder, near Bluefields, where some forty Indians do very satisfactory team-work under but scanty white direction.

Wise field-matrons might accomplish great good by teaching the Christian women how to make a true home for husband and children. Here tradition has taught her nothing, or next to nothing. The old social life was tainted by polygamy; quite young girls were given away by their parents without their own consent. They are still so given away, where Christ does not rule, and not only to Indians, but to whites or to Chinese. Married life among the heathen is marked with suspicion. A jealous brave, before going on a day's hunt, may place his wife on her bed, with a calabash of water on one side and food on the other, and then rub powdered charcoal on her feet. Woe to her if on his return her tracks betray that she left the hut, or if the black smear has dust on it! The heathen wife is a slave and her children grow up as best they can without correction or training. And from the first the lads claim the rights and prerogatives of the master-sex. True, the Indians stand under the laws of Nicaragua, and the laws of this republic are as good as those of other civilized lands; but the arm of justice scarcely reaches to the Indian wilderness, and subordinate officials, even when they try to do right, sometimes fail through ignorance of Indian speech and Indian customs.

AN INSTITUTIONAL WORK AND INDUSTRIAL TRAINING.

It would be a great boon for the Christian Indians if an institutional church could be developed from the little chapel at Prinzapulka, a strategic point, a trading village at the mouth of a river, where supplies are landed for transportation to the gold mines, and where Indians congregate by the score, sometimes by the hundred, in search of work as boat builders, paddlers, etc. An institutional church, with reading-room and social hall, with facilities for providing passing Indians with decent and morally safe lodgings and furnishing some form of temporary employment for seekers for work, would do a world of good. It would offset and overcome the lure of gambling-dens and protect from the attractions of loose Indian women by supplanting with something better. Well intentioned and unsophisticated young men, fresh from the Mission station, where they were educated, would not so easily fall the prey of moral sharks.

But if the goal of the self-maintained and self-administered and

self-expanding native Christian church is to be attained in Nicaragua, the Indian must be taught occupations, trades and industries suited to his environment and meeting his needs. Industrial schools should be established. In 1916 the government of Nicaragua took steps to carry into effect the conditions of one of its treaties with Great Britain, the former protector of the Miskito Reserve. In accordance with that treaty tracts of land have been surveyed as the collective property of each village in what was the Reserve. Title in fee simple has not yet been provided for. The creation of these village lands has a distinct advantage: no planter or company of planters, no mahogany company can take this land from the Indians. But the arrangement also has its disadvantages for these people. They will not be allowed to roam and squat at will, to plant banana groves and cassava grounds wherever the soil has attractions. The half nomadic, uncontrolled life must cease. The Indian must support himself on the soil belonging to his village or become a laborer for the white man on terms fixed by the latter. The first impact of civilization on the Indian of Nicaragua, as on every other primitive people, has destroyed his primitive industries and disarranged his primitive regulations. Once he was able to supply his simple needs by his own industry. He tanned hides, fashioned moccasins, beat out blankets from the inner bark of certain trees, shaped and burnt primitive pottery, gathered the wild cotton, which his women spun and then wove into rude cloth, out of which they made garments and sacks, the latter, when smeared with the creamy sap of the rubber-tree serving as portmanteaus and provision bags for the journeys in the dug-out canoes. These industries are declining, where they have not already been forgotten. Even basket-making is not what it was. The Indian has found it easier to depend on the white trader for his shirts and trousers and shoes; and the latter too often fuddles the Indian with drink, that he may trade to his own advantage and persuade the purchaser to buy things that are not suitable to the life of the wilderness.

In view of all this, it is the highest time that the Mission work should pay attention to industrial training. According to the bent of each, young Indians should be taught to work as carpenters, tailors, shoemakers, harnessmakers, etc., and to grow coffee, cocoa, cotton, bananas, sugar-cane and the like. Otherwise the future of these tribes will spell economic and social ruin. The Mission must work for the salvation of the Indian in body as well as in mind and soul. Nor is it Utopian to hold that the Indian is capable of responding to efforts for his economic uplift. Nitario of Awastara on his own initiative is doing well as a wood-sawyer and carpenter and builder. Churches have been built in a creditable manner by these people under missionary oversight. There is crying need for Christian industrial training among the Indians of Central America. The war should not prevent this forward movement.

In the Front Line Trenches

EXTRACTS FROM A LETTER* BY RALPH W. HARBISON, OF PITTSBURGH, PA.

Chairman of Special Commission to France of the National War Work Council of the Young Men's Christian Association of North America

FOR twenty-four hours we have been under heavy shell fire and all other kinds of "bombs bursting in air"; machine guns and snipers' bullets, "Minnie Wurfers," and "Dolly Sisters," that explode three times; hostile airplanes that wanted to get pictures of us, and observation balloons.

We drove out from the "Y" base in the rear to the trenches in a Ford cabriolet—four of us—Dr. John Acheson on the front seat with the nervy young chauffeur (Hughes) and I and the "Y" Secretary Putman sitting on chocolate boxes, feet dangling out of the rear. The faithful Ford had been filled with canteen supplies and our blankets before we got in, so it was no wonder that the engine broke down seven times during the trip. Two of these breaks occurred going up a hill, after we had left Acheson at a front village "Y" hut, right in the midst of freshly made shell holes. A piece of torn down telephone wire helped us make an extremely fast repair in one instance, main force helped in another.

At Acheson's village and mine, casualties had occurred among our soldiers just before we arrived, and we were ordered to get under cover "tout suite." After a supper of chocolate, war bread, and canned beef, the six of us Secretaries were ordered to the cellar of the "Y," together with 50 soldiers, who happened to be in the old shell-torn building, as the Boche were beginning again to shell the town. We took candles, a big basket full of canteen supplies to last us in case we should have to be dug out later, overcoats and blankets. We fitted our gas masks on to be sure they were working well and then settled

down, or tried to, in the dungeon, and here I saw the first real service of the chief "Y" man—the Rev. Geo. Clarke, pastor of the Presbyterian Church at La Grande, Oregon—a real man among men, who had not left his post for fourteen days. He entered the cave last and, noticing that the soldiers were very quiet and perhaps a bit anxious, he said cheerily, "Well, boys, let's sing the 'Battle Hymn of the Republic'" and then he read them some good poems and talked to them.

We were up the next morning at "Une bonne heure" and, after breakfast at the officers' mess, Clarke and I started off for the trenches, each of us laden with about fifty pounds of canteen supplies besides our gas masks, carried at all times at "alerte," helmets, etc. For two hours we pursued a tortuous way among the various lines of trenches and connecting trenches, stopping frequently to dispense our popular wares among the boys—some repairing the trenches, some building new ones, some on sentry duty, some sleeping in the dugouts, some manning guns and watching for German heads. If they had no money, we gave them what they wanted and took their names for a charge account. Frequently they would say they owed the "Y" so much and would pay up voluntarily. They would rather cheat their mothers than the "Y."

As we entered the front line trenches, we suddenly ran into Secretary Baker and accompanying officers. I stepped aside as well as I could, saluted and said, "Good morning, Mr. Secretary." As they passed I heard one of the officers say to Mr. Baker, "You see, Mr. Secretary, the 'Y' men are right up in the front line trenches with the boys."

*This letter was written from France with no thought of publication and is printed by courtesy of Mrs. Harbison.

Time was flying, and we knew there were still more soldiers further on who would be glad to see us. Soon we entered "No Man's Land" by means of a trench, a land which we had seen from the rear lines in the distance an hour earlier, all up-rooted and torn and desolate, and after some minutes we crawled hot and winded into a shell hole, the farthestmost listening-post in our lines, and found six soldiers on guard, all very much alert. They gave us a warm welcome, and we conducted our communications in low whispers, for there were three German snipers in three different directions only seventy-five feet away.

Needless to say our gunny-sacks were empty when we came out. We hurried back to the sign of the Red Triangle in the village, drank a cup of hot chocolate, and started in again in another direction.

This time we were held up for twenty minutes, until the Germans stopped feeling for the position we were headed for. We watched the explosions getting closer and closer, each one preceded by the weirdest kind of a wail and whine through the air, and then during a let-up we rushed across the open, and into the dug-outs in an embankment, where our second pack disappeared. . . .

When we returned to the outskirts of the town and sat down for a few minutes to rest on some smashed carvings in a shell hole in an old orchard, I asked Clarke what he was, and what he did back home. "Give you three guesses," he said, and I said "minister." First time, he said, anyone had guessed right.

Two of the Secretaries had been gassed the day before we arrived at this place, and one slightly wounded by shrapnel, while others are breaking under the physical strain and need relief. I'm sure we will hear of fatalities soon, but since my experience in the trenches I don't ask the question any more—"Is it worth while?" Never was such an opportunity given to man to serve his fellow man as this. We don't insist on the men going into

the trenches, but we don't insist on their staying out.

The officers, both French and American, are extravagant in their praise of our "Y" men and we in our turn are equally enthusiastic about the high spirits and morale of our soldiers. The closer to the front we got, the more we noticed that the soldiers saluted us. We couldn't understand it, and really felt embarrassed when a whole platoon, standing at ease along the road immediately came to salute at the command of the Lieutenant, "Attention." Later in the day a number of soldiers told us in explanation: "Why, you fellows don't have to do this work, but you are here in the lines to help us of your own accord, and we consider it an honor to salute you."

Pass the word on, and pass it quickly, that 4,000 of the most capable, earnest and big-souled Christian men are needed here today in addition to the weekly stream that is coming. It is critical and we must not fail, but we will, unless more and better men come immediately. As I see it, there is no Y. M. C. A. job over here too small for the biggest men of America. We see some failures among the secretaries, ministers, professional and business men, and many great successes. It does not matter who he is, but he must be a *man*.

Did I mention the fact that we have forty "Y" huts under shell fire, which are manned day and night by our men? . . . In the trenches we visited, there were held by the Secretaries last Sunday ten services and the Sunday before fourteen, in groups of one to twenty-five in the trench corners, in dug-outs, in "abris" or caves, and in the shell hole listening-post described above. The men are hungry for these, and accepted the Testaments and good literature we handed out with the canteen even more eagerly than the food. The very presence of the Secretary is a life-saver to the men, for it takes their minds for those few minutes away from the constant strain, and brings up the morale instantly. . . . Our soldiers are *wonderful*.

What Christianity Has Done For Korea*

BY YI KWANG SU, CHOSEN, JAPAN

Editor of *Chung Choon*, a Korean Monthly Published in Seoul

(A Free Translation by the Hon. T. H. Yun)

(1) Christianity Made Known to the Korean the Affairs of the West

Formerly the Korean knew of no country other than Korea and China. He had no idea that learning, morality and other forms of civilization existed anywhere outside of these two countries. But since the missionary went about preaching everywhere, the Korean has learned that there is such a thing as the Western world. He has even faintly realized that the West has developed a peculiar form of civilization and that this civilization is superior to that of the East. . . . The political movement, like that of the Independence Club, may be said to have been an echo of the Western influence. It is, at any rate, an undeniable fact that Christianity brought to Korea the dawning light of that civilization.

(2) The Quickening of the Moral Sense of the People

Toward the end of the Korean regime it was not only politics that were corrupt. Industry and finance were disorganized. As education was neglected, and administration rotten, social morals were indescribably corrupt. A whirlwind of extravagance, selfishness, dishonesty and jealousy swept over the nation. Officials openly practiced bribery, favoritism and cruelty. People sank deep in debauchery. Even children indulged in gambling. Slaves were sold and bought. Everybody seemed to think of nothing but evil day and night. Summed up in one sentence: the Korean degeneration reached the point where life had no ideal and morality, no standard. When I think of what I heard and saw in my childhood, I can't help trembling. To this confused and wicked society Christianity brought a high

ideal of life and the dignity of virtue. Intemperance and immorality were forbidden. Dishonesty was denounced. Human traffic was discouraged. To worship God, to seek after righteousness, to teach new ways of living a pure, ideal life—all this has been the gift of Christianity. It is Christianity that has enabled nearly three hundred thousand souls in Korea to enjoy religious consolations and to strive after a morally pure life.

Not only the Christians but, through them, the moral conscience of the whole nation has been awakened and the ethical standard has been raised—another inestimable service which we owe to Christianity.

(3) The Spread of Education

We have now common schools and higher schools at different localities. In Seoul there are even schools for special subjects. Educational facilities are thus being provided. But up to seven or eight years ago, there were scarcely any but Christian schools. Of those who have received the new education, and who are above thirty years of age, the majority are graduates from Christian institutions of learning.

Since the religious revolution in Europe, the Christian Church has found it necessary to establish schools. As all believers had to study the Bible, children were taught to read. This became the foundation of the modern system of common education. For the same reason, the Christian Church in Korea has given much attention to the founding of schools and hospitals. A church with two or three hundred members has a primary school, as a rule. It is thus that the Christian Church has laid the foundation of Korea's new system of education.

Besides school education, the necessity for reading the Bible and hymns

*From *The Korea Mission Field* February, 1918.

has induced illiterate believers to learn Un-moon. Moreover, the reading of the Scriptures has created a taste for reading, with pleasure, such simple religious works as "Pilgrim's Progress", etc. Thanks to this fact most Christians male or female, old or young, have acquired the knowledge of letters and the ability to read.

(4) The Status of Woman Has Been Raised

The distinguishing mark of Oriental ethics is to honor man and despise woman. Especially in Korea a woman was considered no better than a domestic animal. She was denied the privilege of education. To assert her personality or to engage in an independent livelihood was never dreamt of. But it is the blessing of Christianity that has induced her to attend church services and to engage in acts of worship along with men, giving her the conception that men and women are sons and daughters of God on equal terms. A Christian woman enjoys that same power with men to vote for the election of Church officers. She shares equally with men the responsibility of supporting the Church. In the roll-book of Christians a woman possesses her individuality as well as a man.

The first school for girls was a Christian school and the first girl students were Christians. Now-a-days there are common schools and high schools for girls; but as late as five or six years ago the very mention of a female student was associated with a Christian girl.

Again, it is the Christian Church in Korea that has sanctioned the re-marriage of women. By breaking down the notion that it is a great sin for a widow to re-marry according to the literal interpretation of the maxim that "a virtuous woman never has two husbands" Christianity has conferred on the Korean woman a precious freedom.

(5) The Hurtful Custom of Early Marriage Has Been Rectified

Now we have a legal age for marriage so that early marriage is, at least

theoretically, forbidden. But formerly it was Christians alone who enforced strict rules against premature marriages.

(6) The Universalization of Un-moon

It is the Christian Church that has given to the Korean the idea that Un-moon is also a form of writing. The translation of the precious Testaments, Old and New, and of the hymns has given to Un-moon its dignity and universality. . . . It is probable that the Korean alphabet and the Korean language have become, for the first time, the medium of high and noble thoughts through the translation of the Bible. When the history of Korean literature shall come to be written by a future historian, the fact that the Bible was translated in pure Korean will find its place in the first page.

(7) The Mental Faculties of the Korean Have Been Stimulated

The Korean mind had been paralyzed, dried up and stagnated. To this, Christian thoughts, unheard of in former ages, brought a powerful stimulation.

(8) Personal Liberty

The individual is the basis of this religion. In the Confucian system, the sage makes ethical laws for the people who are required to obey them unconsciously. "People should be made to obey but they should not be made to know," is the Confucian doctrine. Hence the Confucian ethics destroy private judgment, and this has hindered the free development of thought. But Christianity teaches that each individual, through his own prayer and endeavor, can find and see God and obtain eternal life. To say that all persons, sons, daughters and slaves in fact every human being has a soul implies that all men are brothers; that everybody is to be respected; and that all persons are equal in status and dignity, however they may differ in abilities. This is the source from which is derived the idea of the equality of men and women. This is the root of modern ethics.



BEST METHODS



BY MRS. E. C. CRONK, RICHMOND, VIRGINIA

Chairman of the Committee on Methods of Work of the Federation of Woman's Foreign Mission Boards

Missionary Giving; Exit Devices; Enter Principles

THE exit of certain familiar figures which, for many years, have been inseparably connected with the securing of missionary gifts, is one of the great signs of the times. While there is still laid on these retiring schemes an occasional detaining hand of some who have long leaned on them, yet there is general rejoicing over the passing of the day of clever devices for extracting gifts and the entering in of the day of abiding principles and methods for training givers. The man who was wont to open the pocket books of the people by funny stories and good natured gibes, skillfully planned for the painless extraction of cash, is passing to make room for the man who presents the Scriptural principles of stewardship, the facts about the great need of an unsaved world for a Saviour, and the inspiring example of consecrated givers.

The Passing of All These

The Man Who Apologizes.—Today's missionary platform has no place for the speaker who faces his audience apologetically as he hesitatingly announces "There is one subject we always dislike to mention, but we have now come to the unpleasant part of our program. We must have money and it is necessary for us to take up a collection, so we will do it now and have that over with."

The Counterfeit Widows.—There have been in times past, big able-bodied men who have doled out a pittance to missions and called it "the widow's mite." Good old Daniel Webster held and recorded for our enlightenment that a widow is "a woman who has lost her husband by

death," yet many churches still show a most amazing aggregation of widows who are *not* "widows indeed." Shameful camouflage this, by which men who have large estates and women who have husbands and bank accounts have sought to disguise their giving of mites and the withholding of millions.

Begging Committees, who with shamefaced apologies have pursued their fellow men with subscription papers, soliciting gifts for the greatest work in the world as if they were asking alms for some petty charity, also belong to this passing order.

"The Penny Collection."—Gone are the days when the missionary offering shall be termed "The Penny Collection." In these days, shall fathers and mothers give their children twenty-five cents for thrift stamps, dollars for Liberty Loan Bonds and still hand out pennies for missionary offerings? No, verily these are passing too.

Stewers of Oysters and Freezers of Cream.—Rapidly disappearing also are the money raisers who have faithfully labored to secure missionary money by methods which they condemned, but, at the same time, condoned by saying: "We did not like to do it, but we just simply had to do something to get money."

We hail with delight the passing of the ice cream freezer and the oyster bowl which have commercialized missionary giving, until there were those who really felt that they had settled in full all obligation to an unsaved world, when they had paid for and eaten a bowl of oysters or a plate of ice cream.

War Winning Lessons Applied to World Winning Policies.

Much fear has been felt about the effect of the war on missionary giving, and there have been those among us who have thought that they had reached the heights of patriotism when they urged the cessation of all calls for money for missions during the period of the war. There have been others who have feared that the large amounts given for war work would of necessity mean a great reduction in the amounts given for missions.

It is a significant fact that during the year before the United States went into the war—that year of her greatest financial prosperity—her contributions to foreign missions fell off \$100,000, while during the same year Canada, with all her sacrifice of men and money for war work, increased her contributions by \$100,000. When the sacrificial spirit is in the air it is no time to halt the line of missionary advance. People who have known only the dictionary meaning of sacrifice heretofore are learning its real meaning in their everyday living, and are rejoicing in the lesson.

Said a man who had the opportunity to buy up a lot of sugar for his personal use in a town where other people had none: "I do not care to be eating my sugar alone." This spirit of the patriarch of old who had no desire to eat his morsel alone is having a new birth in our day. A man whose bank account is increasing rapidly in these days is not in good standing in his community. Governmentally speaking, it is not good form to be getting rich in this hour of the nation's need. Many men and women are voluntarily making the resolution that while the war lasts they will not lay up money.

It is but a step further to get them to resolve, that, while thirty-three millions of their fellow men are dying every year without Christ, they will continue to pour out their increase to win a world. Now, while the children of America are rejoicing to have

part in the rescue of the suffering, starving children of other lands, is the time of all times for them to hear the appeal of those two hundred millions of mission lands who lie down every night with hunger unsatisfied, and of the hundreds of millions who are perishing for the Bread of Life without ever having heard that there is a Saviour.

So Many Calls.—Surely these days will make us drop forever both our complaints and our apologies for "So many calls for money for missions." When the first Liberty Loan call was sounded no one expected Uncle Sam to pat us on the back and say "Now if you will give generously just this once there will be no more collections." Being determined to win a war we want just as many calls as are necessary to assure final victory. Now is our opportunity to bring to the church the conviction that when the winning of a world for which Christ died becomes the chief concern of His Church all count of calls will be lost in the supremacy of our desire to make His Kingdom come throughout all the world.

No Requests for Refunds.—When the Red Cross asked for \$100,000,000 and we subscribed \$170,000,000, did any among us send requests to headquarters for the return of the amount overpaid? Were not our hearts full of joy that the work of mercy might reach out its tender hands just that much farther?

Yet missionary records reveal a letter of recent date sent by a treasurer of a local congregation to the treasurer of a synod on this wise:

"Dear Sir:

"We have discovered that by some mistake we overpaid the amount apportioned us by \$4.30. Will you kindly return this amount to us so we can hold it over for next year's apportionment?"

After the maximum efforts of war work can we ever go back to the old minimum of effort in mission work?

"As for God His Way Is Perfect."

In Germantown, Philadelphia, there is a small congregation, numbering

about two hundred members. Last year they gave over \$25,000 for missions. For the first five months of the year 1918, they have already given over \$2,000 each month. The pastor, Rev. D. M. Stearns, in answer to a request for information about his methods of securing such large gifts, mentions only two things:

1. The presentation of Bible truth.
2. The presentation of the need and opportunity.

The Bible truth, with its compelling commission to every Christian for missionary service, is presented by the pastor in sermons and in Bible classes. The needs and opportunities are presented chiefly by letters from missionaries from all over the world. These letters are read at the mid-week prayer meetings.

"The Lord does the rest" says Pastor Stearns. "He touches His peoples' hearts and they respond."

"As for God, His way is perfect: the word of the Lord is tried: he is a buckler to all those who put their trust in him."—Psalm 18:30.

"My soul, wait thou only upon God; for my expectation is from him."—Psalm 62:5.

Mr. A. A. Hyde, a business man of Wichita, Kansas, who has become a world citizen through his large gifts, and has by his testimony and example inspired other givers the world over, gives his answer to the searcher for the best methods for securing gifts:

"In my experience the greatest influence for securing missionary giving is the Gospel. Those who read the Bible themselves, and can get others committed to daily reading, meditation and prayer, with the sincere desire for the guidance of God's Spirit, will revolutionize lives and secure both men and money in abundance."

Millions for Missions

A MOVEMENT which has linked both men and millions to missions with something finer than alliteration is the Men and Millions Movement of the Christian Church. From Dr. A. E. Corey, the Secretary in

charge, we have this description of the methods used:

"The Men and Millions Movement of the Disciples of Christ began in prayer with an aim of a half million dollars for limited equipment on the mission field. This grew to a million for the equipment of missionary stations, and for sending out missionaries. This accomplished, the program suddenly grew to include \$6,300,000 for colleges, home and foreign missions, benevolences, ministerial pensions and churches extension interests of the Disciples of Christ. It has now been completed with the goal of \$6,300,000 more than raised, and with a possibility of reaching some \$7,000,000. The greater part of this money was raised in gifts of over \$500, but an Emergency Campaign was recently put on, with conferences for ministers and leading workers in twenty-four states, and in one month, under the direction of the ministers, \$1,800,000 was pledged.

The methods used have been very simple, whether with the ministers or with men of large affairs. There has been simply a statement of *facts*—big facts, overwhelming facts, commanding facts. These were stated briefly by many speakers, and men and women were not allowed to get away from them. Again and again men have told us that after they left these meetings, they could not sleep at night because the facts were so overwhelming.

Co-ordinated with the facts was *prayer*—prayer on the part of the men who heard; prayer on the part of the team that conducted the campaign; prayer on the part of the ministers. This prayer also aimed to be vital and connected with real intercession. The one aim was not to get a man or woman to give so much money, but rather to have him make a *gift that represented him*. If he was able to give a million dollars, then the aim was to lead him to a desire to be represented before God. It was carefully planned that his thinking should not be in amounts of money, but in the deep-felt desire to be represented before God

as he was represented in his business, socially, and in many other ways. Since the war came to America, the emphasis has been one furnished by business men themselves, namely, that no one has the right to lay up one dollar in this hour. Men who were indifferent in the beginning, have in these later years come to see the absolute necessity of doing great things for God. Many incidents might be cited; but they would be only illustrations of these methods. However, they might be outlined as follows:

First, the statement of facts—information—not an appeal to sentiment—so that their judgments and consciences will act intelligently. Then a call to them to pray. And how much more frequently men pray than any of us believe! Then, after they have prayed, comes a call to them to be represented before God. When men think in terms of becoming representatives in the sight of God, they adopt different standards than ever before. Any great enterprise for the Kingdom of Christ, can be put forward by facts, prayer, and proper representation."

How These Methods Worked

A man, whose giving has blessed every land, said: "\$10,000 seemed the most I could do now, but these one-minute statements of what money will do compel me to give \$25,000." And he did.

A widow said: "\$20,000 each for my five children will be enough, if they use it well, too much, if they do not. So I will divide my estate of \$200,000, and give \$100,000 to the Kingdom of God, through the Men and Millions Movement." And she did.

A woman, whose chief joy is giving, said: "I was planning to give \$10,000, one-tenth of my estate. But since I have seen what the women of Belgium and France have suffered, I must give \$50,000." That was three years ago. Her investment in the Men and Millions Movement has since grown to \$85,000.

A man and wife, whose only son and daughter are just beginning their missionary service, said: "We want to send \$1,000 along with our children." And they did.

A teacher in Texas said: "If it was worth while for my schoolmate, Zenos Loftis, to give his life for Christ in Tibet, to be buried on the road to Lhasa, then it is worth while for me to put \$100 a year by the side of that life." And she did.

A young man, with an income of \$2,000 a year, said: "What will it cost to support a missionary?" "\$600 per year." "How much will a man and wife cost?" "\$1,000." "I will take them." And he did.

A widow said: "By extreme economy and industry, I have saved \$30,000. I shall not need much of it, nor long, so I want to invest it all in the Men and Millions Movement." And she did.

A young man said: "I am terrified at the rapidity with which wealth is coming to me. I will give \$25,000 now, and half of my income for five years." And he did.

A woman of Texas thought of giving \$1,000, increased it to \$5,000, to \$10,000, and then to \$20,000, saying at last: "I have never denied myself for God. If I give \$20,000 it will require sacrifice, and will truly represent me before Him." And she did.

An elder said: "If Dr. G—— can give both of his daughters, educate them, and send them to the other side of the world as missionaries, it looks like some more of us ought to send \$100 a year along with them." And they did.

Enlisting Large Givers

The following outline of how to approach people of large financial capacity to present to them opportunities for investment in Kingdom enterprises, was given recently in an address by W. B. Millar, General Secretary of the Laymen's Missionary Movement.

1. Approach men with more faith than we usually have in their willingness to give.
2. Give large place to prayer in all the preparations.

3. Believe in the work for which you are pleading, and have your case well in hand.
4. Seek to give every man from whom gifts are sought a spiritual equivalent for his money.
5. Send, if possible, two or three men together for each interview.
6. Never let a man say no to your appeal. If the decision is likely to be adverse, postpone the final word if possible. Leave the way open for future approach.
7. Do not continue to argue after the case is won.
8. Do not go in the spirit of begging. The next best thing to leading a man to Christ is to lead him to make a great investment in the work of Christ.
9. Keep the giver informed about the progress of the work in which he has invested.
10. Keep up your courage. The success of the campaign does not depend on one gift or one man.

How \$100,000 was Secured from Sunday Schools.

Rev. George H. Trull, of the Presbyterian Church in the U. S. A., is one of the men who has made great advance in thorough missionary education in the Sunday School. Here is his answer to a rapid fire of questions about methods used and results obtained.

One hundred thousand dollars—to be exact \$100,518.10—were received from the Sunday schools of the Presbyterian Church in the U. S. A., the past fiscal year, which was the first year of the war. This is a gain of 10 per cent. over the receipts of the preceding year and of 56 per cent. for the decade. Whether this sum is gratifying must be judged in the light of several considerations.

First, the number of existing Presbyterian Sunday schools.

Second, the number of contributing schools, 3,008, and the number of non-contributing schools, 6,268.

Third, the number of contributors to Foreign Missions in each Sunday school as compared with non-contributors.

Fourth, the Foreign Mission gifts

relative to other benevolences and to local support.

Fifth, the amount of missionary interest and devotion evidenced by the giving.

Sixth, the amount of character development secured through the giving.

Seventh, the ability of the contributors, whose inquiry should be not "How much have I given?" but "How much, after giving, have I left?"

Answers to only a few of the above queries are available as indicated. Each local Sunday school should tabulate completely its own record annually, if it gives due consideration to Foreign Mission investment as a factor in the religious education of its youth.

An additional fact regarding Foreign Mission gifts is interesting. More than one-half of the churches of the denomination have a membership of less than one hundred, about one in six has fewer than twenty-five members. It is, therefore, inferred that the Sunday schools connected with these churches are correspondingly small. The smallness of the Sunday school, however, does not relieve it of the obligation of mission instruction and training in giving. The non-contributing schools are not confined wholly to those of the smallest membership. Wherever forceful missionary leadership exists, whether in a small or large Sunday school, missionary investments can be secured. It is altogether a question of leadership and of training. The problem is to secure the necessary capable leadership in every local school.

There were certain methods employed to secure the financial results above mentioned. The General Assembly of the Church recommends that annually each Sunday school should contribute a special offering to Foreign Missions at Christmas and at Easter. Hundreds of schools respond to its recommendation.

The Assembly's Committee on the Every Member Plan recommends that all Sunday schools should, as a

matter of training in Christian stewardship, urge its members to give by the weekly method both to local church support, including the Sunday school, and to benevolences, including Foreign Missions. Some schools are following this plan.

For several years the Foreign Board has been advocating both the Station Plan of giving and the support of individual missionaries on the share basis. The Station Plan provides opportunities for investment in all forms of work conducted at a particular Mission Station chosen by the local school after consultation with the Board. Assignments are completed when ten dollars or more annually are pledged by the local school. By this plan of assignment of specific object work the school's interest in Foreign Missions is deepened and closer contact is maintained between the work at home and abroad. Letters and sometimes photographs and curios from the field are sent to all contributing schools.

The support of individual missionaries on the share basis has proved very popular. Shares are offered in certain missionaries at \$25 each, and in others at \$50 each, in order that schools may invest in accordance with their financial ability. An enlarged picture of the missionary for framing is sent to each contributing school, and letters are furnished as in the case of schools contributing on the Station Plan. The support of four such missionaries was secured within a few months and two more are now being offered.

In a recent year 541 Sunday schools contributed on the Station Plan, averaging paid up pledges of \$48.40 each, and with their additional amounts contributed to the General Fund of the Board, their total gifts averaged \$63.98, while 2,261 other Sunday schools, not giving specifically, averaged but \$19.67 each.

In addition to the 541 Sunday schools contributing pledged amounts, 210 other schools gave to specific work without pledges. There were

thus 751 schools which contributed to specific work, and their total gifts for the year were more than \$2,000 in excess of the 2,261 other contributing schools. In other words, of the entire number of Sunday schools contributing to Foreign Missions, one-fourth giving to specific work contributed \$2,232.08 more than the remaining three-fourths giving to the General Fund.

Gifts Follow the Visits of Missionaries

No testimony could be more emphatic as to the value of the personal presentation of the needs and the opportunities of the field, through the visits of missionaries and Mission Board Secretaries, than the actual results of such visits. The instances following have been secured directly from missionaries and secretaries of different denominations:

"I visited a church which gave about \$950.00 for Foreign Missions. The pastor had been praying for and preparing the way for our meetings for several months. I spent four days there, speaking six times. The keynote of it all of course was a closer walk with God, exaltation of the work of the Holy Spirit, and more fellowship with Jesus Christ in the missionary work. At the end of four days facing the opportunity, that church subscribed \$5,300 for foreign work, besides thousands for the home work. Emphasizing the uttermost part of the earth always secures Home Mission results as well.

"When I visited the church again later on, they added \$1,400 more for Foreign Missions. Best of all, two men, who gave \$1,200, each promised that a year from now they would arrange their affairs to give an amount equivalent to the support of a whole station each.

"One school teacher gave for foreign work alone, a full fifth of her entire year's salary in addition to her gifts to the home work. She has since given herself as a missionary."

* * *

"A church which I visited recently was ready to disband. I had the great opportunity of holding before them a reason for not disbanding—a world vision and a world task. One man who was not a member of the church said he wanted to give \$500 to such a work. Another who had not been in the church for two years gave \$600. The congregation got together to face a real work to be done, and instead of disbanding, they decided they would face the work there was for them to do. They

gave \$6,000 for missions. They have since written me that the call to really face a dying world meant the resurrection from the dead of their own congregation."

* * *

"A country church that a few years ago was giving a few dollars a year, and was almost dead is now giving \$600 for Foreign Missions. Instead of this facing of a world task crippling the local work, that congregation has increased its pastor's salary until he now receives the largest salary of any minister in a country church in our denomination."

* * *

"From a girl came a diamond ring with this note. 'It isn't much, but it's all I have. 'Twas my mother's, and I love it, but may it be used for the Master. My prayers shall ever follow it. Willingly, prayerfully, joyfully, a co-laborer.'"

"The wealthiest man in the church, after hearing the Sunday message, the next day, without waiting to be approached, assumed the \$1,200 Annual Cost Fund of a missionary, paying the first year in advance, then, calling in his lawyer, he had him draw up a contract between himself and the Foreign Mission Committee by which he bound himself, his heirs, assigns, and administrators, to continue the \$1,200 payments for twenty years. It was good to see this man's beaming face after the deed was done. On top of this the pledges went to over \$1,800, thus superseding the \$591 of the previous year with an individually pledged annual total of over \$3,000, of which \$2,400 of the first year's subscription was paid in cash."

* * *

"A widow with children, who was supporting herself by keeping a boarding house, pledged to the Foreign Mission cause the \$20 per month received from one boarder."

* * *

The Danger of Sighs.

"How you make me sigh for great wealth!" said a woman with the intention of complimenting a speaker at the close of an address. "Then I have utterly failed in accomplishing my purpose," answered the speaker.

The Lord wants not sighs for the dollars we have not, but consecration of the dimes that we have.

A little boy was walking along the street by his mother's side. He thus voiced his lofty missionary aspirations:

"When I get to be a man and have lots of money, I am going to support a missionary. I think I'll build a hospital and a mission school too."

"Are you sure you will still feel that way when you get the money?" queried his mother.

"Oh, I know I will," answered the boy, confidently. "If I had any money now I'd give it, but you know I haven't any money."

Just then he spied a shining round dime on the sidewalk. Before his mother had a chance to say missionary, mission school or hospital, he shot into a nearby candy store, where the sum total of his newly-acquired wealth was hurried across the counter in exchange for his favorite candy. Perfectly willing was he to consecrate the dollars he was going to have, while he spent for himself the dime that he had.

We are in great danger of exhausting our generous impulses on sighs for wealth to consecrate, and of encouraging in our own lives and the lives of others the deferring of actual giving until we acquire large sums.

At a summer student conference when a promotion fund was to be secured someone said, "It is a shame to ask these poor girls to make contributions. They have so little just after commencement." Yet the records of a nearby stand showed that during the conference days more than \$1,000 had been passed over the counter by those same poor students, in nickels and dimes, for soft drinks and confections.

Making Missionary Opportunity

All over our land are missions and small churches which are cherishing a tradition that self-existence is the all-absorbing problem for them to face. Oft-repeated among them are certain worn quotations to the effect that "Charity begins at home" and "We had better pay our own debts before we try to help anyone else."

Dr. Egbert W. Smith, the distinguished Chairman of the Executive Committee of Foreign Missions of the Presbyterian Church, South, has secured some great gifts for missions. He began his work by making opportunity where there seemed to be none. In answer to a request for the story of

how he secured his first gift for missions he writes:

"My first charge was a mission station in a North Carolina town. After a year's work the mission was organized into a church of eighty members, paying its pastor \$500. I may say in passing that, the church being so small and easily handled, we organized no missionary society among the members, but habitually treated and preached to the whole church as itself the missionary society. I had not been long pastor when the thought struck me, why should not our little church have its own missionary representative in the foreign field? That was twenty-eight years ago, when the South was still painfully poor, and when in the whole state, I believe, only two churches—and they among the largest and wealthiest—had assumed a foreign missionary's support. But the thought had taken possession of me. I pondered over it. I prayed over it. I had visions over it. Night after night my room became a Troas where in the darkness I could see men from China, Africa, India, Japan, praying us and saying, 'Come over and help us.' I laid the subject before some of the brethren. Then the little church came together to consider the matter. Every member determined to do his best. Each one took a slip of paper and wrote down how much he would give. And when at the close of the meeting the subscriptions were counted, they footed up more than \$1,300. We had our missionary. And our foreign missionary secretary told us later that the example of that one little church had in twelve months inspired more than a score of churches to go and do likewise."

How Some Missionary Societies Secure Gifts

"Whenever we have been able to get our members to definitely set aside one-tenth of their income for the Lord's work, we have made great advances. We have found that not one who gives a tenth has stopped at

the tithe. All have gone far beyond in additional offerings. Also we have found that, in the great majority of cases, those who do not definitely give a tithe, give far less than a tithe."

* * *

"We have replaced our former system of dues—every member paying the same amount, by making pledges—every one according to her ability. Some give dimes, others give dollars. Our meetings are held monthly. The record of amount paid is kept on cards with a blank space for each month, which is checked as the pledges are paid."

* * *

"A new plan which is responsible for a large increase in missionary contributions as well as for a better relationship in the different organizations in the church includes the following features: Instead of making the work of the missionary society something entirely independent of the congregation, the officers of the missionary society are represented on the Church Cabinet. The whole missionary activity of the congregation is thoroughly discussed and planned. In making the Every Member Canvass, the special activities of the missionary society are recognized and women are on the canvassing committees to present to women the work that is contemplated. In some cases twelve special envelopes are left with every member of the women's missionary society for the offerings for that special work. In other cases the amount to be contributed by the women's organization is included in the budget.

* * *

"Our student band undertook to support a native preacher in Japan. We divided the amount of the cost into 365 parts. Then we asked each student to assume the support of our preacher in Japan for as many days as possible. A large chart with 365 sectors was placed on the wall. As the days were assumed they were marked off with the names of the students assuming them."

Woman's Foreign Mission Bulletin

EDITED BY MRS. WILLIAM H. FARMER, MONTCLAIR, N. J.

A WOMAN MISSIONARY'S JOB

JUST what does a missionary do? Oh, quite a number of things. The evangelistic missionary spends most of her time in training native Bible women and touring her district, sowing the good seed of the Word. The medical missionary spends most of her hours doing the work of a good physician—caring for the bodies of men in hospitals, dispensaries and homes in the station and touring in the jungle-buried villages of her district. She also trains native helpers in the use of medicine. The educational missionary puts most of her energy into school work, and the training of native teachers. But no missionary is restricted to a set routine; none lack variety of occupation; all find ample scope for the exercise of their ability and training.

Here is a sample of just what one missionary does:

Five and sometimes eight hours daily in the school room teaching kindergarten, elementary grades and a training class; a supply-maker—copying the only existing wall map of her district, making reading and number charts, and practically all the school equipment; a match-maker, interviewing widowers and young men who come a-wooing for one of fifty school girls; a dress-maker, making an outfit for a new boarding pupil who arrives with her entire wardrobe on her back—a red sack reaching from under the arm pits to the knees or a few inches below; a doctor caring for a boy with tuberculosis of the bone fifty miles from a hospital, or physician, treating a leper with pneumonia, sixty miles from medical aid; a druggist, compounding medicines for a family of fifty; a nurse, caring for a ward of fourteen patients on the floor of the bungalow veranda; a society butterfly, occasionally donning a best gown to sip tea with English lords and ladies of high official position, or while in camp, enjoying the gracious hospitality of a tea planter and his wife; a photographer, snapping shut-in Hindu and Mohammedan ladies, or in the wee morning hours, printing fifty or sixty pictures, to send to friends in the homeland, lest they forget; an architect, drawing up plans for new buildings; a sport, riding fifty miles on a stretch in the saddle, crossing rice-fields on an elephant's back, and riding twenty miles in an ox-cart in ten hours; a merchant, buying food, clothing and school supplies, and selling the same to students; an accountant, bending wearily over columns of figures, groaning over most complicated government annual reports, smiling over monthly accounts and progress reports sent to the far off jungle huts from which the students have come to school; a gardener, planting four hundred and fifty fruit and shade trees in two hot seasons; a teamster, driving two spicy native ponies back and forth from school, from the bazaar, and out thirty-eight miles from the station; a barber, buying the friendship of the young men of jungle villages by cutting their wig-grown hair in approved fashion; an undertaker, folding the waxen hands of a little English baby, and laying him on a bed of blossoms for his long sleep in a strange country.

In fact, being a missionary is just being a friend; big-sister—mother—friend to the family of boarding pupils; winning a welcome in the home of the day pupils; making friends with the postman, dairyman, laundryman, merchant, station-master, professor, doctor, cabmen, lawyer and tailor; sitting in mud court-yards telling of New York sky-scrapers, fireless cookers, electric irons, cold storage, thermos bottles, vacuum cleaners and other new-world wonders. In later years the great war eclipsed all else. Crude maps of Europe were

drawn with the tip of a sunshade in many closed-in court-yards. With what eagerness did the simple-minded brown folk follow the tracing of events, and with what unfailing loyalty did they hail news of the brave deeds of their countrymen in the service of King and country on the French front!

And sometimes there is a "purdah party" when the Hindu and Mohammedan women who are confined to their own court-yards from the age of twelve until death, come to the bungalow in the dark of night. Curtains are drawn, and no men are allowed within sight as the women enjoy a horizon-widening evening. The radiopticon brings people and customs of all lands to them, the music-box plays, and hostess and guests take turns singing with the baby organ.

Occasionally there are happy days when one plays hostess to a missionary or tourist—someone of common speech bringing fresh gossip and perchance, fresh styles, from the home-land. On such evenings lights burn late in the mission bungalow, and the visions of the night season, whether sleeping or waking, are peopled with home faces, voiced in the old home accent and over all wave the stars and stripes of Old Glory. On such nights it is not always the humidity that makes moist the pillows in the mission house.

There are red letter days, such as Feb. 12, Easter Monday, July 4th and Dec. 25th, when, if there are children in the mission group, a diversion of some sort is planned for some part of the day. So does the white-faced baby, born in the brown man's country, come to know of the history and traditions of his father's homeland.

These are a few of the tasks that made glad the days and nights of five and a half years for an ordinary missionary of but average ability, and far less than average training and opportunities. One of college or special training, and of greater native ability could enjoy a much wider scope of useful service. And one with training in medicine, oh, what could not such a one do in the name and after the fashion of the Great Physician who went about doing good! That is just the ideal, the goal of all who, in foreign lands, amongst strange people, seek to make Christ known. In schools and homes and hospitals, in bazaars and on the highways, in social intercourse and business transactions, they seek to do good that the Father in heaven may be glorified.

Do not waste pity upon friends on the firing line of Christ's kingdom. Any slight measure of sacrifice which their separation from home and country might entail, is abundantly compensated by the joy of serving multitudes of Christless ones suffering in body, mind and soul. For in losing themselves in such service their own lives grow and expand, and they find the great joys of life even as their Master promised they should. With great brooding pity the missionary considers the multitudes of teachers, physicians and preachers in the homeland in numbers far, far beyond need of them, spending their "money for that which is not bread and 'their' labor for that which satisfieth not," when on every foreign field there are millions suffering for lack of what Christians only can give.

E. MARIE HOLMES, *Gauhati, Assam.*

STUDENT WORK OF THE WOMAN'S BOARD OF MISSIONS

Mrs. Frank Gaylord Cook

AS there are in the territory of the Woman's Board of Missions (Congregational) no colleges of the denomination, the Student Committee of the Board determined to direct its efforts toward reaching the

girls as soon after graduation as possible. The methods are simple.

In the late Spring we gather from the colleges in our territory the names and addresses of all Congregational students who are to be graduated that year. These we divide geographically according to Branches (Districts) and send to an officer of the Branch (us-

ually a Student Secretary appointed for this purpose), a list of those living in her territory. The Branch Secretary is asked to do the following: First, to ascertain whether the girl is living at the place named. If she no longer lives in the territory of the Secretary receiving the name, the latter is expected to report to us the new address in order that the proper Secretary may be notified. Second, the Secretary is requested to communicate with some active missionary worker in the girl's church, calling attention to the fact that she is now at home, asking whether she is already taking part in the missionary life of the church and suggesting that, if she is not, an endeavor be made to enlist her in some way. Third, the Secretary is expected, so far as is practicable, to try to come into some personal touch with the girl, whether through correspondence or other means.

This Fall the President of our Board prepared a long and ingenious list of services that might be asked of these girls, the whole thought being that once their help is secured their interest is also secured. These suggestions were mimeographed for use by the Branch Secretaries in their correspondence with the local workers.

For use with the girls themselves there is a leaflet named—"The Call," printed anew from year to year. This leaflet contains a brief appeal for foreign service, and gives a list of the vacancies in our various mission stations with a short description of the kind of work required. Some Secretaries use these in personal letters; others find it more satisfactory to hold an annual rally. Here appeals are made for missionary service both in the church and in the field. A luncheon is a variation of the rally idea tried now and again. One Branch Secretary living in a large city organized some of her young alumnae into a Normal Mission Study Class. The Student Committee of the Board is desirous that the Branch workers shall take all possible initiative in de-

vising methods for interesting and enlisting these alumnae, and is glad to act as a clearing house for ideas among the Branch workers.

One more effort we are urging upon our Branch Secretaries, and that is to induce these alumnae to go to the Camp at Northfield, or one of the Missionary Education Movement summer conferences. Girls who have attended the Y. W. C. A. conferences at Silver Bay, and are realizing that the status of "alumna" bars them from the student gatherings, find in Northfield or the missionary conferences at Silver Bay or Ocean Park a happy substitute.

A LETTER FROM CHINA

[Conclusion of Mrs. Stewart's message in the JUNE REVIEW]

WE HAVE from thirty to fifty men from the Government school nearby coming here every Sabbath morning at 8:30, into three Bible classes. Last week one of them stayed to dinner, and because he had never eaten in a foreign home before, and had never used a knife and fork, he asked Mr. Stewart to show him how to use the implements, and to tell him about our table manners. He was very clever and learned quickly, and we enjoyed having him with us. Chinese etiquette is very different from ours, and it is possible to offend them just as much as they offend us, if we are not enlightened about their customs. This man was in a mission school in Shanghai where he became a Christian, but when his father heard it he took him out of the school, and sent him up here to a Government school. However, the Dean of this school is a Christian, so he comes here every Sabbath morning to a Bible class.

One day in December Mr. Stewart and I were invited to the commencement exercises of the Government Normal School for women. There were 31 graduates, and just one Christian among them. There are 300 women in the school. The exercises took place in the open court, though it was a frightfully cold day. The whole school stood throughout the en-

tire program, which lasted an hour and a half, and so far as we could see they did not move a muscle. Bishop Bashford is the authority for the statement that it is only 31 years ago that the first Government school was opened for women, and 45 years before that Mission schools had been opened for women. Now there are over 1,600,000 men in Government schools, and only 13,300 women, but there are 41,300 women in Mission schools.

The Chinese schools and homes are minus stoves and heat, except the heat they get from an open brazier with some charcoal burning on it. One does not get much benefit from such a brazier in an open court. We knew that the exercises would not be short, and that the place would be freezing cold, so we tried to dress accordingly. But of all the Americans there I saw only one who was at all comfortable. She had done a great deal of itinerating in the country, and knew by experience what to do to keep warm. I was so curious to know how she did it that I asked her to tell me, and she did. On her feet she had first a pair of cotton stockings, then silk wadding wrapped around them, then two pairs of woolen stockings, more silk wadding, another pair of cotton stockings, and then a pair of Chinese velvet shoes. She clothed her body accordingly, and while she would not exactly measure up to a fashion sheet, what is more to the point, she was comfortable and could enjoy the exercises, while we wiggled to keep up the circulation. I heard one of the new missionaries say that she hoped when the war is over that some of the people who had learned to knit would make warm sweaters and stockings for the cold missionaries.

Letters have come today telling that friends in the homeland are constantly remembering us in prayer. This is the greatest possible encouragement and inspiration to us. Doors have never been so wide open as they are now, and we are depending upon you to uphold us day by day as we try to

gather up the sheaves and garner in the ripening grain.

INTERNATIONAL FRIENDSHIP

IN THINKING of Europe do not forget China. If China is not included in the solution of the present world problem the same thing that needs doing in Europe today will have to be done again in China a score of years hence.

Democracy in the world at large will be impossible unless there be free nationality in Asia, and free nationality in Asia will be impossible unless China be enabled to work out her own national independence. To that end the development of an enlightened citizenship, trained for effective service and inspired by Christian motives is the only way. Every Christian college is an agency of international good will at a time when such is desperately needed in the East as in the West.

CHRISTIAN LITERATURE DAY

AT THE annual meeting of the Federation of Woman's Boards of Foreign Missions, held in New York, January 18, it was voted to ask the Committee on Christian Literature for Women and Children to prepare a program for use in local missionary societies. It is suggested that one meeting during the year be devoted to the consideration of the importance of providing pure and wholesome reading in their own vernaculars for the native converts of mission fields. This suggestion has been adopted and each Board is urged to promote *Christian Literature Day*, observing it at such time and in such way as is best adapted to its constituency. To aid in this plan, a program has been prepared by the Committee, with accompanying material to aid in carrying it out. Dr. C. H. Patton of the American Board, chairman of the American Section of the Christian Literature Committee of the General Boards has written a Foreword for this program.*

*The price of the programs is five cents each and a special price per hundred will be made to Boards. They may be obtained from Miss M. H. Leavis, West Medford, Mass.

Latest News Of War Work

HOW Y. M. C. A. WAR FUNDS ARE USED

SOME interesting details of the Y. M. C. A. war work have been given out by Dr. John R. Mott, who has recently returned from the war zone. Up to March 31, 1918, the Y. M. C. A. had sent 2,138 men and 202 women overseas for work in the war zone. In addition to these they have appointed 2,989 secretaries for cantonments and camps in America, where 538 huts have been built at a cost of \$3,934,481.75, with an operating expense of \$4,333,385.67. In the war zone in Europe 505 centers have been established outside of Paris, and 12 buildings are in use in the French capital. Thousands of tons of biscuits, cocoa, coffee, cough drops, sugar, jam and chocolate have been shipped over, as well as athletic goods by the ton, and 1,000,000 feet of motion picture films, with projecting machines.

At Aix-les-Bains, in Southern France, sometimes called "America's Blighty," is a rest camp where the boys find something like home. Here the Y. M. C. A. places at their disposal everything that is possible in the way of recreation and inspiration for the seven days' leave which they are allowed every four months.

General Pershing said to Dr. Mott during this recent visit that in his judgment "not in the history of mankind has there been a body of men averaging higher in personality and character, going forward on a more important errand, and animated by purer motives or higher principles."

THE SALVATION ARMY'S WAR WORK

THE Salvation Army is engaged in the many phases of war work. In addition to the departments devoted exclusively to the fighting men, the Army is carrying on a work for the

wives and children of soldiers. A separate and distinct fund is maintained for this purpose and each case is given a personal dealing. The following is a typical case: A Salvationist soldier wrote to Salvation Army Headquarters in London, asking if it was possible for them to find trace of his wife, who had not written to him for several months. A woman worker promptly went to the address given and found that the wife of the soldier was about to leave her home and children to go away with another man. When she realized that her husband's anxiety for her had resulted in some one seeking her out and showing her kindness, she was given courage to remain true to her home and husband. The Salvation Army is admirably adapted to deal with just such cases.

TESTAMENTS FOR AFRICAN TROOPS

IT seems natural to think of providing New Testaments for our American soldiers, but who thinks of Testaments in the Sheetswa language as being a part of war work? This letter from a Methodist missionary in Inhambane, East Africa, shows how much appreciated the books have been:

"Previous to the arrival of this shipment, a large number of our native Christians were enlisted for the army in East Africa. Before leaving, several of them came to me pleading for a copy of the Scriptures. Daily these lads would meet to read this book. It has been the means of keeping them faithful to their Saviour. I promised to send them a copy when the new shipment came, and have had the pleasure of mailing them each a copy of the Book of books. They have replied with great appreciation, not only to me but also to you and to the friends in America who made this book possible for them."

A "CRUSADE" AGAINST VICE

BY printed matter, lectures and personal work, the question of social morality is being powerfully presented to the men in camp and in France by the Y. M. C. A. The War Work Council of the Young Women's Christian Association, through its lectures by women physicians and other suitable speakers, is bringing the problem home in a very effective way to the mothers and daughters of the country. Now, Bishop Lawrence of Massachusetts has undertaken to "arouse the people to an understanding of their share in the protection of the soldiers from the diseases due to vice." He says:

"The danger is not in the army, but in the city, not so much in Paris as in the industrial town and country village. If we are to support the army and win this war, there has got to be a tremendous cleaning up of ourselves, our own neighborhoods, our streets and theaters, our hotels and resorts. Yes! Education and warning must enter the homes of the innocent for their protection."

SUNDAY NIGHTS IN CHARLESTON

THE presence of hundreds of soldiers and sailors on the streets on Sunday evenings constituted a serious problem for the city of Charleston, S. C., which has been dealt with in a very satisfactory way. It was proposed to overthrow Charleston's traditions and open the theaters, in order to provide entertainment for the men, but instead, eight Episcopal churches united to hold a Sunday evening service in Artillery Hall, a building conveniently and centrally located. The War Camp Community Service co-operated; and the result was the establishment of a fine natural relation between the uniformed men and civilians, under well-nigh ideal circumstances. These meetings have been going on successfully for months. The program consists of music by a military or naval band, which plays outside the hall for twenty minutes; then within, previous to and after the services. The services,

which are very simple, include the singing of hymns, a short sermon, addresses by laymen and military and naval officers. Afterwards there is a social gathering for enlisted men, their friends and others, at which light refreshments are served.

NEW PLANS FOR WAR WORK

IN the autumn the Young Men's and Young Women's Christian Associations are to launch a joint campaign to raise \$115,000,000 for their war work. \$100,000,000 of this amount is to be devoted to the National War Work Council of the Y. M. C. A. Plans for recruiting for Association war service are to be developed on a correspondingly large scale.

John R. Mott, in describing the conditions which make so large a sum necessary, declared that the present facilities of the Association in France must be increased fourfold to meet adequately the need of 1,000,000 men. The forces are greatly scattered, a single division of 30,000 being divided among possibly sixty villages; means of transportation have to be developed as the railroads are worn out, and prices for all necessities are very high. Replacement, too, is a serious factor; in the last drives the Germans captured over 850 Y. M. C. A. huts.

REPORTS FROM CAMP PASTORS

IN several of the large army camps the various churches have camp pastors at work.

At Camp Taylor, Louisville, Kentucky, evangelistic services have been held bi-weekly since December 30th. Straight from the shoulder appeals for Christian decision were made, and as a result of the first four meetings, forty-two accepted Christ.

One of the camp pastors at Camp Grant, Rockford, Illinois, reports an average of one Christian decision every day. He conducts over twenty Bible classes per week. The attendance to date of report was 527. Over 60 per cent. in excess of the entire population of the area attend the religious services each week. For one week they totalled 2,777.



EUROPE

British Work for Jews

THE British Society for the Propagation of the Gospel among the Jews, which in May celebrated its seventy-fifth anniversary, is making preparations for opening mission stations in Palestine and Mesopotamia as soon as the authorities will permit them to begin their work. As the secretary of the Society puts it, "both countries will undoubtedly attract multitudes of Jews, and it is important that we should prepare now for work amongst them, so that when the hour of opportunity strikes we may be ready. We want the returning Jews to be accompanied by Hebrew Christian missionaries, who, sharing their love for the land, will be able to tell them of One who can do more for them than any such return can do, and who is destined yet to be 'the glory of His people Israel.'"

Another well known British organization, the London Society for Promoting Christianity among the Jews, which has just completed 110 years of work, has suffered greatly through the war, as its best missions were located in Palestine and Turkey. For fully three and a half years its work was disorganized, yet not abandoned, because among its many faithful agents there were loyal Hebrew Christians who remained at their post. With the British victory in Palestine the Society's work is now again in full swing in Jerusalem, Jaffa and adjoining colonies.

Scotch Mission to Jews

THE prolonged continuance of the war still involves the cessation of the work of the United Free Church of Scotland at its mission stations in the Turkish dominions. In spite of this cessation of operations the Committee has found its thought and activities fully occupied with the consideration of matters that have arisen

out of war conditions. The war will be followed by a period of great expansion. That expansion will doubtless be material and social, and probably intellectual. Will it also be spiritual? While the mission doors are closed in the Turkish Empire, this great Presbyterian Church of Scotland is so fortifying the home base that as soon as the doors are open it will be ready to launch out with the great work of giving the Gospel of Christ to the Jew.

A "Miniature China" in France

DR. H. L. CLIFT, of the Emmanuel Medical Mission in Nanning, South China, is one of the missionaries who are serving with the Chinese laborers whom the war has brought to France, and finding in that service a great missionary opportunity. The point in France where he is stationed is the depot for the tanks, and contains large workshops. He is the medical officer to the Chinese companies who are working there in various capacities. He writes:

"Each camp is a miniature China, with its workers and shirkers; there are cliques and coteries, friendships and antagonisms; there are the police, the headmen, the prisoners, to say nothing of the carpenters, the sanitary men, etc. There is the canteen, which takes the place of the village shop, where things dear to the Chinese heart are sold, and they can sit around the stove and have a chat or a game of chess. They have really more money than they know what to do with, and so they fall an easy prey to the neighboring village shops and cafes where fancy prices are charged for the simplest things. I think they are really happier when they are working hard, but unfortunately they can't *always* be working, and of course in their leisure hours Satan finds some mischief still for idle hands to do; and the picture postcards, photographs and other things you find in their possession

show an acquaintance with the seamy side of Western civilization which will not add to our prestige when the coolies return to China."

German Polygamy Reported

IN order to maintain the man power of the nation, so depleted by the war, it is reported on apparently excellent authority, that Germany is introducing a system of so-called lateral marriages. A recent book entitled, "The Secondary Marriage as the Only Means for the Rapid Creation of a New and Powerful Army and the Purification of Morality," written by Herr Carl Hermann Torges, sets forth the doctrine of this new marriage system. What the author proposes and what Germany is approving and practicing is as follows:

"Women in all classes of society who have reached a certain age are, in the interests of the Fatherland, not only authorized but called upon to enter into a secondary marriage, which is supported by personal inclination. Only a married man may be the object of this inclination, and he must have the consent of his married wife. This condition is necessary in order to prevent the mischief which otherwise might surely be expected.

"The offspring of these lawful secondary marriages bear the name of their mother and are handed over to the care of the State, unless the mother assumes responsibility for them. They are to be regarded in every respect as fully equal members of society. The mothers wear a narrow wedding ring as a sign of their patriotism. The secondary marriage can be dissolved as soon as its object has been attained."
—*The Christian Statesman*.

An Evening With Sikh Soldiers

THE Indian troops now in France form an important field for missionary effort. One worker among them writes:

"I had several hundred Sikhs come along to an Indian sing-song one evening, and the following week, the *guru*

or priest attached to their regiment invited me to the camp at the time of a religious service. One man played the harmonium borrowed from my tent, another sang the verses of the *bhajans* and the congregation joined in the choruses. Presently, the *guru* stepped across and asked if I would kindly give 'fifteen minutes' *updesb*' (or address) 'before beginning the lantern-lecture, especially warning the men against wine and immorality when the time should come for them to settle in winter billets.' I was much impressed by this request from a Sikh *guru* to a Christian missionary, and gladly complied. Some two or three hundred men sat silently in the open on the battlefield, as I began with the question, 'What is the Y. M. C. A.?' and after telling of Sir George Williams, got them to see that the Association has been and is more than a mere canteen, and is a very real help to young men exposed to temptations when absent from home restraints. The next morning I was surprised to have man after man come to the tent and thank me for that *updesb*!"

Salvation Army in Russia

THE Salvation Army has established its headquarters for Russia in Petrograd. For several years the nucleus of an organization has been in existence in the Russian capital, and directed from the Finnish headquarters by Colonel Larsson. A company of efficient and devoted women officers ministered in the slums and visited the saloons. Since the revolution, which brought religious liberty in its immediate train, the work has rapidly expanded, and recently General Booth appointed Commissioner Henry Mapp, who has had experience in India, Canada, South America, Japan and elsewhere, as leader of the Army's growing forces in Russia.

Riga, which has now been abandoned to the enemy, was the first Russian city in which work similar to that of the Salvation Army was commenced. A gentleman of that city having been brought under the influ-

ence of the Salvationists whilst traveling in other lands, founded upon his return a mission which operated in the open air and in the slums. This agency, which became known as the Riga Street Mission, he has for some time been anxious that General Booth should take over.—*The Life of Faith.*

MOSLEM LANDS

News of Turkey Missionaries

ACABLEGRAM received at the office of the American Board in Boston from the American consul at Vladivostok, announces that the party of missionaries who had been distributing relief in Erivan and other centers in the Transcaucasus had been sent out by the United States consul. Mr. and Mrs. Compton remained at Samara, on the Siberian Railway, for Young Men's Christian Association work; Mr. and Mrs. Maynard and Mr. James were remaining for the same work at Vladivostok. Mr. Elmer asked permission to join the relief expedition which the American Committee for Armenian and Syrian Relief was sending into Persia, the first contingent of which had just reached Japan. Dr. George C. Reynolds, Mr. and Mrs. White, Miss Orvis, Mr. Partridge, and Mr. and Mrs. Yarrow were starting for Peking, China.

Anatolia College After the War

ANATOLIA COLLEGE, at Marsovan, Turkey, though temporarily closed on account of war conditions and occupied at present as a Turkish military hospital, expects a large attendance of Russian students as soon as peace prevails. About ten years ago two young Russians came across the Black Sea to enter this College; the next year saw six, then a dozen, and by 1913 over fifty students composed the Russian group, studying the Russian language, and the future possibilities of that vast country. When Secretary Root and his party went to Russia last year, one of the young men selected and sent to assist the Americans as interpreter was an Anatolia college student. There is no more hope-

ful agency for bringing friendly co-operation to the people of oppressed, distracted Russia than this typical American college, adjusted to meet the conditions of the time. It is almost the only institution, directly accessible, with a Russian department.

A German on Missions in Turkey

DOCTOR Julius Richter, writes in *Allgemeine Missions Zeitschrift*, February 18 (p. 36):

"The German philanthropies and missionary efforts in Turkey have the obvious advantage that we Germans are the faithful allies and comrades in arms of Turkey in the present war. On the other hand, the present powers-that-be of the Ottoman Empire are watching carefully any interference in internal politics, and aim at a determined Turkification of this Empire of many tongues and many races, whereby Islam as the state religion is to be the fundamental principle of government. According to this program the very existence of the Oriental Churches is threatened; the Armenian people are being wiped out by a scheme of deportation executed without any consideration whatsoever; schools are being removed from missionary influence, and every attempt towards a mission for Moslems is regarded with suspicion. To cap the climax the capitulations are removed and the old 'Milleti' of the Oriental Churches has been shorn of its power. It will, therefore, require difficult and wearisome negotiations, in order to safeguard, in any degree, even the mere continuance of the older German evangelical philanthropies in the Orient.

Such a statement from such a source cannot help but make one realize more than ever how much is at stake in the Near East.

The Need As Pressing As Ever

HOW important it is that the work of the Armenian-Syrian Relief Committee should be maintained on at least the scale established some months ago is evident from the following ca-

blegram: "Relief administered to extent of funds available from twenty important centers greatly ameliorates distressful condition, but large numbers within reach are not affected. Many die because of prolonged underfeeding. Ration in some centers hundred grams of bread and soup once a day. Gaunt figures clad in rags pass from door to door begging for food in wailing tones. Hundreds of children are walking about the streets trying to pick up livings from dust heaps. Reduction and limitation of appropriation will add greatly to this number and sadly increase the awful wastage of life. This pitiful cry pleads for increased supply. Is it not possible to restore appropriation to original figure at least for saving life?"

Jews to Make Palestine Fertile

BEFORE the war the territory between Jerusalem and the Mediterranean contained several large communities of immigrant Jews who industriously cultivated the soil. Many of these Jews, chiefly from Russia and Poland, came to the Holy Land as a refuge from intolerable conditions during the few years preceding August 1, 1914. Now, after nearly four years of hostilities, this territory still contains a population of 10,000 Jews, and more than 6,000 acres are under cultivation. The Jews are not all merchants and tradesmen, and can succeed as agriculturists. When peace is again established the Jews may again make Palestine a land flowing with milk and honey.

Latest News From Jerusalem

ACABLEGRAM from Rev. Stephen Trowbridge, gives these interesting details: "Main party Red Cross expedition arrived Port Said about June 10th. [Field assigned by authorities, eastern Palestine northern front to Beersheba, base hospital in Jerusalem.] Four advance members arrived Jerusalem. [Zionist medical units allocated Maritime Plain, headquarters Jaffa.] Relief under MacInnes committee now occupying twelve buildings Jerusalem, four assistants,

professors join staff for summer. Cleland doing remarkably fine work, nurses, doctors, pharmacists, graduates Syrian Protestant College, Beyrout, efficiently holding many posts showing quality college training. Six hundred women employed sewing clothing for refugees. Washing, mending thousands garments daily for army forms new industry. Eighty children from these families received day nursery. Boys' trade schools open shortly. Aim of industrializing relief work gradually being realized, but 7,000 unemployed still fed soup kitchens. Six hundred Russian women pilgrims also receiving rations. Moslem Sheikhs of Jerusalem addressed letter of thanks to American public. Army officers show unflinching goodwill and cooperation every branch relief. Companies of Armenian refugees escaped from Kerak daily arriving Jerusalem stripped. Crops good, but much land unsown, owing to shortage 2,000 yoke oxen. We offer to assist by importing cattle from India or Sudan."

Tabriz Hospital Looted

According to a dispatch from the American Consul in Teheran, Persia, the Turkish troops occupied the city of Tabriz, near the Russian border, about June 17th, and looted the Presbyterian mission hospital there. The city of Tabriz has been one of the chief distributing centers of the Armenian and Syrian Relief for Persia and Eastern Armenia. It has normally about 200,000 inhabitants and was formerly the center of the Russian sphere of influence. The American Presbyterian Mission has been established there since 1873 and has two hospitals, a church and schools for boys and girls. The missionaries stationed there are Dr. and Mrs. W. S. Vannerman, Rev. and Mrs. Charles R. Pittman, Rev. and Mrs. F. N. Jessup, Miss G. Y. Holliday, Miss L. B. Beaver, Miss Jean Wells, Miss G. L. McKinney, Dr. and Mrs. Lamme, Rev. and Mrs. B. S. Gifford and Dr. Mary R. Fleming. Probably most of these have been forced to leave the city.

Bagdad Under British Rule

THE press correspondent with the British Army in Mesopotamia sends the following dispatch:

"Since the Turk has been dissipated on all three fronts, peace has reigned in the city of Bagdad, and the amenities of life have been multiplying for the army and for the civil population.

"Bagdad was dead to all appearances when the British Army entered on March 11 last year. Now it is a bustling hive of humanity. Thousands of workmen pass through the streets early and late. The main street is paved and lighted. There is a constant stream of traffic, and the sleepest old women who haunt the streets have become adept at dodging the American motor cars which rush through the highways.

"A police force and a fire department have been organized. The old-fashioned oil lamps in the streets have been replaced by electric lights. The water supply has been improved and extended. Mosques have been repaired, roads have been paved, and schools, including a training school for native teachers, have been opened.

"The streets now are well watered in dry weather, and sanitary officials have penetrated the most hidden corners of the city. The municipal government has been made self-supporting. Two bridges have been thrown across the Tigris River. These are some of the changes which have come with British occupation, and have come quietly and unnoticed."

INDIA

Basel Mission Industries

AMONG the best-known features of missionary work in India are the great industries which the Swiss-German Basel Missionary Society developed to give employment to converts. These industries are now operated under British or Swiss supervision. For the manufacture of tiles, there are seven factories, all well-equipped with modern machinery and under expert engineering supervision. One of these alone, that at Kudroli, has an output of 5,000,000 tiles a year and employs

385 people. The Government of India issued an order that Mission tiles only shall be used in the Public Works Department. But not only are they sold in India, Burma, and Ceylon; they are exported to Sumatra, Borneo, German East Africa, Australia and Arabia. In British East Africa the railway buildings on the Uganda Railway from Mombasa to Port Florence are all covered with Mission tiles.

The Basel Mission United Weaving Establishments are similarly extensive. The head office is in Calicut, and employs 700 persons. Jacquard looms are used and the products include table and household linen, damask linen, underclothing for men, women and children, cotton checks, mercerized ladies' and gentlemen's clothing goods, etc. It is interesting to learn that *khaki* was first manufactured in these Mission shops. The name comes from the Hindi *khak*, dust. It was first adopted by the police of Mangalore and then introduced by Lord Roberts into the British army.—*Record of Christian Work*.

A Gathering of Indian Laymen

VADALA is one of the country stations of the Marathi Mission of the American Board in Bombay Presidency. The missionary in charge there, while Rev. Edward Fairbank is on furlough in this country, writes:

"We have come to the conviction that if there is to be a deep-rooted evangelistic movement in our district it must be the product of the church itself, and not the work wholly of the salaried mission pastors and teachers. In pursuance of this conviction we called a convention of lay delegates from all of the Christian communities, two or three from each. About seventy-five came and devoted three days to purely spiritual endeavor. The emphasis was laid on the personal responsibility of each one of us as leaders, the great weakness of the church, and the opportunity Christ gives to each for service.

"In the time for discussion many expressed their desire to live cleaner lives

and engage actively in some form of Christ's service. One by-product of the convention was the greatly needed lesson of common brotherhood in Christ, doing away with all previous caste distinctions. Some were newly baptized, and it went very hard with them to sit down and eat with those of a lower caste. At first there was some objection; but to our great joy the delegates from the older churches themselves spoke sternly to the objectors, and all passed off peaceably."

Head-Hunters No Longer

AT the meeting of the Presbyterian Assembly in Nagpur, Bengal, there were perhaps no delegates more remarkable than the Lushais, who had had a week's journey before reaching the railway. For these delegates were representatives of some 10,000 Christians won to Christ from among the wild tribe of the Northern Lushai Hills who, less than a generation ago, were the terror of the plains, the head-hunters among whom the Government at first would not allow the missionaries to go lest it should involve an expedition to punish their beheading. After a while men were allowed to go but not women. After twenty years there are 10,000 living monuments of Christ's saving grace, and perhaps nearly as many active spreaders of the Gospel which has brought them life. A number have gone to the War as laborers, under the care of one of the two missionaries, and from their pay have sent back a generous contribution to their church. One of the party coming to the Assembly was heard saying, "In the old days if so many Lushais came to the plains it would be with knives in their hands to cut the heads off, now we come with the Word of God in our hands to do people good."

Burmese Christian Convention

THE Burmese Baptist Convention, which held its annual meeting this year at Tharawasi, represented a body of 74,000 Burmese Christians, and was

especially significant as this was the jubilee meeting.

Fifty years ago a few far-sighted missionaries called together representatives of the few scattered thousands of native Christians then in the country, and organized them into this convention, which was one of the first organizations where the native brother and the foreign missionary stood on an equal footing. From the first, funds have been gathered till these now amount to a large sum for an endowment and some four thousand to five thousand rupees contributed annually, which is expended for evangelistic work. It sends out Burmese workers to supplement the work of the American Baptist Society in needy fields, or to distant races outside the limits of Burma, such as the Yawyins in China and the Karens in Siam.

The climax of this year's session was on the closing Sunday. Two fine rallies were held, one for Sunday-school workers, and the other for Christian Endeavorers, of whom a large number were present.

CHINA

Only One Language for China

THE decision to undertake an organized effort to make Mandarin the only spoken language of China was reached at the Educational Conference of the Presidents of the High Normal Colleges recently held in Peking. Beginning this summer, country teachers will be required to take courses in special institutes of Mandarin where phonetic scripts will also be taught. The dispatch of an educational commission to America in 1919, the adoption of special means to unify educational methods, the provision of positions for trained teachers, and the formation of a college alliance were other decisions made. These decisions were in the form of recommendations, but all have now been approved by the minister of education, who is sympathetically disposed toward the reforms. They constitute for China a comprehensive educational program worthy of special attention.

There are six High Normal Colleges whose formation has been authorized by the ministry of education. They are located at Peking, Nanking, Wuchang, Chengtu, Canton and Fengtien, and enroll from 600 to 1,200 students. They give all the prescribed academic courses, and gymnastics of every sort. Special emphasis is laid on boxing, an old Chinese science long neglected. Social clubs, co-operative stores, college banks and student bands remind one of American universities. A number of the colleges also offer the courses of an agricultural college and maintain model farms; others are equipped with machine shops and foundries.

China Inland Mission Fruitage

A RECORD number of baptisms and a record income is reported by the China Inland Mission last year. More than 5,060 persons confessed Christ by baptism, which was the highest total reached in the Mission's history. The financial experiences of 1917 were remarkable. Only once before has the Mission's income reached a total of £95,000, yet last year it exceeded £115,000. But the report points out that there has been an advance in the cost of silver of nearly 75 per cent. in the last two years, so that, though the income in gold had been better by some £20,000, the money actually forwarded to China realized approximately £12,000 less than in 1915. In consequence, from the standpoint of the work in the field, the Mission has been worse off than two years ago, though the financial statement appears so flourishing. Only by the strictest economy and much self-denial has the work been maintained.

Except in the Boxer year, the Mission's loss of workers by death during 1917 was the heaviest yet suffered. Fifteen experienced workers, representing no less than 353 years of service in China, had been called to their reward.

The Prediction That Failed

HOW the failure of a heathen prediction was used to good advantage by Christian preachers is reported in *China's Millions* by one of the workers of the China Inland Mission:

"The twenty-third day of the eleventh moon was a day when the forces of idolatry received a discomfiting defeat. For several months previously, posters, evidently of Buddhistic origin, were posted far and wide, predicting awful calamity and destruction of life by earthquake, etc., on that particular day. A mountain had suddenly split in two, revealing a tablet on which were written these predictions. They were immediately copied by those who found the tablet, whereupon the mountain closed up again. Worship of the idols was to be revived, incense was to be burned unceasingly. These and numerous other wonderful tales and exhortations were rife and found credence among the ignorant and fearful of the heathen around. Upon the night in question all were to sleep out on the hills to escape the predicted calamities. It is almost safe to say that, with the exception of the Christian homes, the 23rd of the 11th moon was a night of fear and trembling. It was an especially cold night for those who slept out on the hills. The following day, needless to say, the preachers everywhere used these things to feather their arrows against the system of darkness."

To Train Americans for China

SINCE the Boxer uprising in 1900, the United States government has kept an expeditionary force of about 2,000 men in China, 1,500 being in Tientsin and the rest stationed as a Legation guard in Peking. It has now been proposed by Major Arthur Bassett, judge advocate of the army contingent at Tientsin, and formerly U. S. District Attorney in China, that the contingent of regular army troops now in Tientsin should be returned to America and sent to France as the men

desire, and in their place the United States government should send out 1,500 men selected largely from the great group of college graduates and students who have been drafted for service in France. He would bring these men to China, and, in addition to their regular army drill, he would have them instructed in the Chinese language and in the customs, history and traditions of the country; and at stated intervals he would have them make trips into all parts of China for study and investigation. In short, these 1,500 men would receive a three years' course on China, so that upon their retirement from the service they would be at liberty to engage in trade, missionary, educational or any other activity they desired in the Far East, or if they desired to return home they would possess information regarding China that would be of the highest value to China. The plan has been approved by the American chamber of commerce and other organizations in China and has been commended to the State and War Department at Washington.

A Chinese Philanthropist

CHANG CHIEN, the Chinese millionaire and philanthropist, now has 1,600 in his orphanages and 250 in his school for the blind. These are the first institutions of this kind conducted by a non-Christian Chinese.

It is now reported that he has opened all the schools of Nantungchow district for the teaching of the Bible and Christianity.

Poverty in China

MRS. GUY W. HAMILTON, a missionary in north China for fifteen years, writes of the helpless poverty of the people. Millet, the universal food, is eaten three times a day with a little salted radish, but this diet is so lacking in variety that appetite fails and many become tubercular. One poor woman took her two children out to the bridge that spans the city moat. She threw the little boy and girl into the freezing water, and then jumped in herself.

Twenty-two waifs, ranging in age from four to seven, who were being neglected while their mothers went out begging, were gathered into the comfortable basement of the Girls' School at Shuntetu, and after a long, hard day of bathing, scrubbing, combing and of altering Red Cross garments, two rooms were filled with clean, happy children. Their filthy raiment was ripped, washed and boiled, then the smallest pieces were made into shoe soles, and the larger ones into garments.

Twenty Years of the Shanghai Y. M. C. A.

THE educational institution in China which enrolls more students than any other is the Shanghai Young Men's Christian Association, the number in the high school and evening school of commerce being 1,592. The school of commerce has placed its graduates in business houses of every description not only Shanghai but in other cities. Classes are given in accountancy, advertising, banking, bookkeeping, business English and correspondence, geography, commercial practice, stenography, typewriting, Chinese classics, Japanese, Mandarin, first aid to the injured, etc.

These facts were brought out in connection with the recent celebration of the twentieth anniversary of the founding of the Shanghai Association, which was an occasion of much interest. Over 1,200 were present at the banquet, among whom were consuls of the allied nations and prominent Chinese officials. Addresses and a musical program followed the banquet. The total number of young men and boys paying membership fees in 1917 was reported as 3,200, and the number making use of the gymnasium was 136,485. The budget for last year was more than \$119,000, all raised in membership and educational fees. The members take pride in the fact that all funds used in the maintenance of the Y. M. C. A. comes from Chinese sources.

JAPAN**Appreciation by the Government**

ON the anniversary of the coronation of the first Emperor of Japan, Rev. William Axling, an American Baptist missionary in Tokyo, was requested by the Governor of Tokyo Prefecture to call at his office. "He gave no intimation," says Dr. Axling, "of why I was summoned. When I reached the Prefectural building I found a group of representative philanthropic and social service workers waiting. Soon we were told that on this anniversary the Prefecture through its Governor wanted in definite form to manifest its appreciation of the work which we are doing for the people, especially the needy ones of this Prefecture. Great was my surprise when the name of the Tokyo Misaki Tabernacle was read out and a beautifully written certificate of appreciation and a money gift of yen 80 for the encouragement of our work was handed to me. The others who were thus honored were general organizations, such as the Y. M. C. A., Y. W. C. A., W. C. T. U., Salvation Army, and various Buddhist and Shinto organizations. Of course this is only an incident in the work, and yet it is a great satisfaction to find that what we are trying to do is being appreciated."

A Significant Tribute

BARON SAKATANI, the Japanese Minister of Finance, though not a Christian, has some very definite ideas as to what Christianity has done for Japan. An interesting interview with him is reproduced in *Missions*:

"In the first place, Christianity has brought a widening of our ideas, a feeling of internationalism and brotherhood. Of course, commerce would have accomplished that in some degree, but commerce is self-seeking, whereas Christianity has always been unselfish and has stood aside from personal profit.

"Christianity has also stood for many other things, such as a definition of the social rights of the people.

Feudalism existed in this country for a long time, and with it the family system which still exists. There are many good points in our family system; our constitution is based on it. But at the same time it tends to make the ideas of our people somewhat narrow. Christianity is having a large influence toward replacing these narrow ideas with a wider public spirit. The position of woman is improving rapidly. This also is being brought about largely by Christianity.

"Some people fear that the general introduction of Christianity into Japan would be destructive of the basis of the old Japanese patriotism. I believe that it is and will be a great benefit to patriotism."

A Remarkable Evangelist

THE name of Kanamori is familiar to those who have kept track of missionary work in Japan for the last thirty years. This interesting summary of his career is given in the *Bulletin* of the Canadian Methodist Missionary Society:

"Mr. Kanamori is one of the oldest Christian pastors in Japan—a man of great ability and experience. He was the first one, some twenty-five years ago, to translate German theology into Japanese. By this not only did he open the flood gates for a vast amount of harm to the Japanese Church, but he lost his own faith as well and left the church. Now, however, in his old age—he is sixty-one—he has heard the call to come back again into the work of the Kingdom. He has become a common soldier in the Salvation Army, but devotes his whole time to touring the country helping all churches in their evangelistic efforts. During his years of truancy, as he now calls them, the government employed his rhetorical powers and his pen as well in certain popular educational schemes, so that today there is not a town or village in the empire where he is not well known. This is a great asset in his work at this time."

New Plans for Seoul College

WHILE Dr. O. R. Avison, president of Chosen Christian College at Seoul, has been in America on furlough, he has succeeded in organizing an interdenominational body of American trustees for his institution, which includes representatives of the boards of foreign missions in the Presbyterian Church U. S. A., the Presbyterian Church U. S., the Methodist Episcopal Church, the Methodist Episcopal Church South and the Canadian Presbyterian Church. The present term is the first to be conducted on the permanent site selected for the college, three miles from the center of Seoul. About 100 students are in attendance this year—all men. The buildings now occupied are plain structures which will later be used for farming purposes in connection with the agricultural department. Immediately upon Dr. Avison's return to Korea work will be begun on the first of the permanent buildings.

The whole plot purchased by the college will amount to 300 acres, including a large expanse of fertile fields, where agriculture will be practiced and taught. A unique feature is the provision for a model Korean village where married students can live. Since most Koreans marry in extreme youth, a very large proportion of the students in higher education are married men. Their wives are not permitted to attend college with them, but a wives' school will be opened in the model village.—*The Continent*.

A Korean Centenary Program

KOREAN Methodists have fallen in line with the Methodist Centenary Program, and appointed a Korean Centenary Commission, which organized with Bishop Welch as chairman, an English and a Korean secretary, and a membership of fourteen Koreans and ten missionaries. Committees on literature, Sunday-school work and Christian giving were appointed and set to work.

At the head of the Program for

Korean Methodism one finds the prime object given as "the training of efficient leadership." The claims of Christian service are to be stressed through Church, Sunday school, Bible school, college and theological seminary, and by individuals in dealing with young people, so that teachers, pastors, and parents will be constantly reminded of their responsibilities in helping to secure candidates for service. The development of Sunday-school work, the improvement of family religion, the obligations of evangelism, the Christianization of society and the practice of stewardship to meet the financial needs complete the list of six definite objects of the Program.

Intensive cultivation of the field is provided for in plans for district meetings of two days of picked laymen and ministers, to adopt a district program and organize their work. Teams of six workers have also been formed to visit district meetings, which will be held by groups throughout Korea.

Training 2,000 Korean Men

SYSTEMATIC training of the native workers is one of the chief policies of American missions in Korea, and one of the explanations of the steady growth of the Korean Church. The following letter from a missionary describes one gathering for such training: "It was my rare privilege this year to attend the large Bible class for men at Syenchun which regularly meets the first week of the Korean New Year. I rejoice to note the continued development along many lines of the wonderful work of the Lord in the north. Many of the men came long distances and showed by the light of their countenances the work of grace in their hearts. The class was held for eight days—a busy eight days indeed. From 9 a. m. until 3 p. m. and then from 7 p. m. until far into the night, they kept up a faithful study of the Word of God. From 3 p. m. until supper was the recreation hour. About 2,000 men were in attendance.

"The first part of each evening was taken up with an evangelistic service in the North Church. From 1,800 to 2,000 people were gathered there every night and packed in, literally packed, and some evenings hundreds were turned away because there was no room for them. These meetings were addressed by Korean pastors and foreign missionaries."—*The Korea Mission Field*.

Care for Korean Lepers

THE occasion of the opening of the leprosarium in Taiku, Korea, brought together prominent officials of the province and town, among them the governor, the chief of the gendarmes and the physician in charge of the government hospital, while W. M. Danner, secretary of the American Committee of the Mission to Lepers, with his wife and daughter; Dr. and Mrs. J. W. McKean of Chieng Mai, Siam, and the entire missionary community of Taiku joined in the service. Crowds of Koreans also came, many of them leading non-Christian as well as Christian residents of Taiku, who had been invited by letter.

NORTH AMERICA

When the Whole Nation Gave

THE National Red Cross Society set out to raise \$100,000,000 in its recent "drive," but when all reports are tabulated the subscription will be \$170,000,000. Mr. Henry P. Davison announces that more than 47,000,000—nearly half the total population of the country—have contributed. Compared with last year, 42,000,000 new givers appear as an evidence of what a year's experience of war has taught our people. A significant passage in Mr. Davison's statement reads:

"The supreme feature of this achievement is to be found not in the amount of money subscribed, but in that it came from every part of the United States—from its cities, its towns, its farms, its factories, from the rich and the poor, regardless of sect, color, or political creed. This

manifestation of loyalty and sacrifice by the people of our country brings to the Red Cross War Council a renewed consciousness of the sacredness of its trust. It will stamp indelibly on the minds of our soldiers and sailors more strongly than before that the American people are behind them to the utmost."—*Literary Digest*.

Hebrew Christians in America

THE Fourth Annual Conference of the Hebrew Christian Alliance of America, which was held May 27th-31st at the Moody Bible Institute, Chicago, brought together a strikingly representative body of Hebrew Christian missionaries, laymen and women. In conjunction with the conference, open-air services were held in the crowded Jewish quarters of the city by the delegates, and the gospel message was given to thousands of Jews by their Christian brethren. Next year's conference will be held in Washington, D. C.—it is hoped at the very time the Jewish Congress meets in that city to select representatives to petition the Peace Conference at the conclusion of the war to guarantee the Jews a safely protected homeland in Palestine.

A Foreign Missionary Problem at Home

IN Johnstown, Pennsylvania, a speaker on the program of a district Epworth League convention discovered that hundreds of foreigners were working in the big industrial plants of that section without the local churches knowing anything about them. This speaker, Dr. V. M. McCombs, of the Spanish and Portuguese district in Southern California, made a visit among the men and their families—most of whom were Mexicans—and found one young man named Angel Huerta, who had attended Methodist services in Texas. At one of the evening sessions of the convention, Huerta was present with a group of his countrymen, thus providing a missionary exhibit which proved both interesting and instructive.

NORTH AMERICA Southern Presbyterians Aim High

FALLING in line with the other religious bodies which have adopted programs on a large scale, the Southern Presbyterians, in the session of their General Assembly, took advance ground to the extent of a \$12,000,000 program for the next three years, that is, \$4,000,000 a year.

Missionary projects and other benevolences will be taken together in this forward movement, so that every department of church work will come under the influence of it. The argument has been offered that every branch of the work must go forward because of the increasing demands for service, and the Church has put itself on record as being willing to make the attempt of putting the whole business of the Kingdom upon a thoroughly efficient basis. The Southern Presbyterians have recently closed a campaign for raising \$3,000,000 for the work of the denomination, the largest amount which had ever been attempted, and the more remarkable, considering that there are only 350,000 members in the denomination. Giving on such a scale ensures an encouraging outlook in this great new program set by the General Assembly.

Methodist Laymen at Junaluska

ONE thousand Methodist laymen of the United States and Canada met at Lake Junaluska, N. C., June 26 to 30, to consider plans for the coming Centenary Celebration. The program included prayer services, surveys of both home and foreign fields, addresses, illustrated lectures and recreational features. Some of the themes discussed were "One Hundred Years in Retrospect," "One Hundred Years in Prospect," "Christian Stewardship," "The Mass Movement in India," and other questions.

Attacking the Heart of Mormonism

THE building of a \$100,000 church and student house near the university of Utah in Salt Lake City is one item in the Methodist Centenary

program. Never before has Protestantism made such a stand in the very heart of the Mormon territory. Usually the evangelical churches have been almost apologetic about entering this field, putting up small buildings and apparently taking but slight interest in the work. The Mormons have contrasted the little one-room Protestant churches with their own elaborate temples and decided that Christianity is on the wane.

The new \$100,000 church will not only meet the needs of former Mormon young people who have become indifferent to their faith, and of whom there are many, but will also reach the many Protestant students attending the university. These students are not adequately cared for at present because of the small number of evangelical churches in Salt Lake City.

South Dakota Episcopalians

THE missionary work carried on for years by Bishop Hare, of the Protestant Episcopal Church, and his associates in South Dakota is bearing fruit, as the following report shows:

"We have in the white field of South Dakota about twenty-five clergy, ten parishes and forty organized missions. We have 2,700 communicants. In the Indian field there are also about twenty-five clergy, some eighty catechists and helpers and a hundred mission stations with nearly 5,000 communicants. The offerings from the white field are about \$50,000 and those from the Indian field about \$12,000. South Dakota stands first among the missionary districts of the Church in its number of communicants. It has 160 parishes, missions and preaching stations. This is nearly double the number of any other district. When the 80,000 miles to be traveled in serving these stations is remembered, it will readily be seen that the Church was acting wisely in providing for a suffragan bishop to aid in carrying on the work."—*The Spirit of Missions*.

For Japanese in Seattle

THE Japanese Home and English School conducted under Baptist auspices in Seattle, Washington, are offering a practical way of bringing some of Seattle's best Christians into friendly intercourse with Christian Japanese women and with other Japanese women who must be saved. One of the promising features of the work is the enlistment of the interest and service of a large group of volunteer helpers in visiting many of the Japanese homes. The Home is extending its influence in many directions. It is by dint of exceedingly hard work that they have reached 950 women.

The English school affords regular, systematic instruction in English. Thirty women are in regular attendance. Saturdays have been used to offer instruction in domestic matters and in visiting library, museum and art exhibits. Two story hours a week for children have developed in connection with the downtown class. Of a group of sixteen women, who decided to be Christians, four were from the English classes. Many of the women are already Christians.—*Missions*.

Canadian Centenary Plans

AT the spring meeting of the General Board of Missions of the Methodist Church of Canada plans patterned on the Centenary of Methodism in the United States were discussed and suggested, and the coming General Conference of the Canadian body will be asked to provide definitely for the details of time, scope and amount. It is suggested that there should be a study of actual conditions and needs at home and abroad; a program of effort and financial objective based on these needs; an educational campaign for the presentation of these facts to the Church; organization of the church membership in stewardship of prayer, life and possessions, and an inspirational campaign and canvass at a time to be determined. The time has come, in the

opinion of the Board as expressed in this meeting, for a great spiritual and missionary forward movement in the Canadian Methodist Church.

LATIN AMERICA

Effective Mexican Workers

SOME of the devoted laymen whom he found in the Mexican churches on a recent tour are described by Rev. J. T. Molloy, of Merida, Yucatan, as follows: "In Campeche one man is the mainstay of the congregation. He makes his living at hard manual labor, but from appearances he is all the time thinking of God and of Christian duty. The result is that he has the respect and confidence of everyone and can preach sermons in such a way, simple and unaffected, that the people hear him gladly. He neither asks nor receives pay, but performs the service from a joyful sense of duty and privilege.

"When I was in the Island of Carmen a year ago, I received into the church a number of people, among them a tinner who had been a drunkard, and a young man who had been a lieutenant in the Carranza army. These two men have felt the call to speak for the Master, and it is nothing less than a spiritual miracle the way these men can present gospel truth. The tinner has a desire to dedicate his life to telling the 'Story of Salvation.' Another effective preacher is a man in Progreso who makes charcoal. He knows his Bible and is able to apply scriptural truth from memory, in a very extraordinary manner."

An Unusual Invitation

ONE of the elders of the Presbyterian Church in Merida, Yucatan, Mexico, went during Holy Week to Sotuta to hold services with a small group of believers. The Romish Church has no priests in these outlying towns, so the people asked this man, Perez, to talk to them in their church. They only knew him as a man who was talking of the death and burial of Christ and did not stop to

think of his being one of the so-called "Protestantes," so they urged him to go into the church and speak. Fortunately the civil authority knew of the invitation, so when the man was preaching and some found out he was a Protestant and wanted the town authority to take him out, the officer said, "No, you asked him to talk, and he must be allowed to do so." The result was that the man was allowed to preach the Gospel to more than 200 people, and in a Romish church.

A Baptist Program for Central America

THE Central American republics of El Salvador, Honduras, and Nicaragua have been assigned to the Baptist societies for evangelization, and successful work is being carried on. Rev. Dr. Brink points out three elements which seem to him essential in bringing about the desired results in El Salvador: "1. That the missionary message be one of life, positive, warm, loving, compelling, transforming. 2. That our program include immediate provision for training native men and women for adequate Christian leadership. And 3. That we have proper and dignified places of worship in which the growing church can be organized, trained and developed."

On this last point he says: "Our Master's cause has suffered seriously in many places in these Latin lands because of our seeming indifference as to whether or not there was provided a suitable place of worship. We should secure suitable church properties as rapidly as possible, but always in co-operation with the local congregation. They should have as real a part in sacrificing for their own church as we have. Every building enterprise should be a joint enterprise."

A City Without A Public School

DR. MANUEL G. PRADO is the director of the museum in Lima, Peru, and a well-known Peruvian publicist. This is how he describes the city of Lima:

"A dead sea in which churches and monasteries appear as barren and waterless islets. When a street is projected a nest of Jesuits is planted. When an avenue is marked out a building of the Salesians glares white. Convents, which for lack of native inmates ought legally to be closed, fill up with foreign friars and, as in obedience to a word of command, are transformed into colleges. Thus the city's peoples are ringed in by more than a hundred edifices built for worship and religious teaching, but do not possess a single public school worthy of a civilized city. From the city the religious orders radiate through the whole republic, and master even the remotest ranches. All this with the complacent permission of Congress and our governors. One cannot have education where there are no normal schools, where all instruction is limited to the disjointed repetitions of manuals made up from alien works." *The Neglected Continent.*

AFRICA

Africans As Missionaries

HOW the African convert becomes a foreign missionary, giving up much for Christ's sake, is illustrated in this story told by Rev. F. Emerson, of Batanga, West Africa:

"A well-trained evangelist was assigned by Presbytery to a work in Spanish Guinea a few miles south of the Campo river. It meant to him and his wife the leaving of a thriving work which they had helped to nurse from its infancy, and going into foreign parts to a field unknown. Special permission was given them for going over that river boundary, but no written word is allowed to follow them or return to us from them. They were with me in a three days' tramp to the place of parting, and not a word of regret or murmuring did I hear from them. The last we saw of them was on the sands beyond the stream with their belongings all around them, but no one to welcome them. Their cheerful willingness was a cause of real gratitude to their Christian friends."

A Missionary and Smallpox in Africa

THE medical work at Benito, West Africa, is all in the hands of one missionary, Dr. Smith, who in the past year has cared for 10,589 individual cases. The spirit of the man is evident from the following letter:

"The work here is under quite a heavy strain now. We are all hard pressed to keep things at all safe. For the last month we have been under quarantine for smallpox. I had to spend a night and a day with a white man in delirium tremens and returned to find six cases of smallpox. If you are a doctor you will know how I felt—eighty-five people in the compound, sixty-five school children near by and smallpox in the compound! No help; no law; no vaccine! Besides, remember that the jungle is the home of smallpox. Every time a steamer lands there is a new case put on shore. I meet the people and treat them in groups on the beach and in the towns, but do not let any suspicious ones come on the mission grounds. So far all is well and there have been no deaths among the natives and all the original cases are cured, but the work is all handicapped and we are all hard pushed to help the people through. We are out of reach of everyone but God and we need Him all the time."

The Lord's Supper in an African Hut

TWO African Christians who have returned, after training in Johannesburg, to their home in the wilds, are carrying on a remarkable work among the men in the mines. Rev. F. B. Bridgman, of the American Board, tells of a visit to them and of going to a neighboring village where a group of converts lived. He went at night, through a severe thunderstorm, and describes his experiences as follows:

"Wading through mud and water it was pitch dark on reaching the appointed place, one of the crude shelters where the men are housed. It was almost as black inside as out. Gradually by the flicker of just one tallow dip I made out that the hut

was about fifteen feet in diameter. Every inch of the earth floor was packed with the silent, expectant congregation numbering about sixty, all young men, excepting several girls from a nearby kraal. The only furniture was my table, a soap-box on stilts. The storm came back, and, proceeding with the service, I stood in a mud-puddle while from above the drops came fast. I have conducted Communion under varied conditions, but never in circumstances quite like these. A dinner pail served as baptismal font; for the bread we used an enamel wash basin. There was no way but to make preparations right before the audience. Six young men were baptized. But while the thunder crashed without, within this hut there was a sense of the presence of Him who breathed peace upon the disciples."

All-night Dancing in Africa

A MISSIONARY in the southern part of Africa, who had been disturbed all one night by the beating of drums and the wild yells proceeding from a kraal nearby, visited the enclosure in the morning. "I saw," he says, "men lying around dead drunk under the trees. When I told them that man was made to sleep in the night and work in the daytime, that lions, leopards, snakes, owls, night-hawks and rats prowl around at night and sleep in the daytime, they were much amused, and repeated my words to each other with loud guffaws. One woman laughed and jumped around, swaying her body in strange ways, saying, 'We play hard, and when we are tired we can sleep.' Always the dance is accompanied by drinking of doro, the native beer."

Power of the Elat Church

FRIENDS of missions have become accustomed to expect good news from the Presbyterian Mission in West Africa. This letter from Rev. W. C. Johnston of Elat is no exception to the rule:

"We have now sixteen communion centers, so that, with even two com-

munions each Sunday, it takes us two months to make the rounds. Over on the Bene side, where a year ago the Romar Catholics so nearly had their own way and were going to drive us out, I held a communion a few weeks ago and baptized thirty-three adults. The new church that held 700 people was full. At our Ntum communion point, where things have been going both slow and hard, we baptized ten last Sunday. But seventy were received into the advanced catechumen class, which means that in another year there will be seventy candidates for baptism there.

"The church offerings are keeping up. Money is getting scarcer and scarcer with these people. Yet the offerings of the churches of Elat district for January ran close to \$300. We are not only able to pay our evangelists, but the church here is putting up six chapels with houses for the evangelists in the Olama district, where the church is yet young."

Former Head-Hunters

THE Iragwa tribe of the West Central Sudan is described by Dr. Andrew P. Stirrett of the Sudan Interior Mission, as "The most interesting tribe of people I ever saw." He says: "Early in the morning you will see them running (not walking) away to the work on their farms. They run gracefully and in a long Indian file. The women come along later; and they, too, are equally industrious, for you see them plaiting grass as they pass along the road, besides perhaps carrying a baby on their back and a load on their head. They excel any race I ever saw in general physique.

They were formerly headhunters, and used to display in their huts the skulls they captured. This practice, like slave-trading, has been stopped by the Government. The people are animists in religion, and have many curious customs. If converted they would make splendid evangelists.

East African Schools

A RECENT book on German East Africa (now occupied by the British), by A. F. Calvert, contains the following statistics on educational conditions:

There are twelve missionary societies at work in the country, nine Protestant and three Roman Catholic. Before the war Herr Schlunk compiled a report showing that the German government had seventy-eight elementary schools with three European, and 195 native teachers, and 3,494 pupils; two higher schools with five European and fourteen native teachers, and 681 pupils; three industrial schools with three European and fourteen native teachers and 137 pupils.

The Roman Catholic Missions had 363 elementary schools, with 115 European and 459 native teachers and 31,274 pupils; eleven high schools with twenty-eight European and eleven native teachers and 724 pupils; and five industrial schools with thirteen European and one native teacher, and sixty-one pupils.

The nine Protestant Missions, of which six were German, two English and one American, had altogether 512 elementary schools with ninety-four European and 646 native teachers, and 29,716 pupils; eighteen higher schools with sixteen European and twenty-six native teachers with 472 pupils; and nine industrial schools with ten European teachers and eighty-eight pupils. Altogether there appeared to be in the colony 1,001 schools with 287 European, 1,256 native teachers and 66,647 pupils. This is not a high percentage, when it is remembered that the native population is anything from six to nine millions.

Transformations Among Transvaal Miners

DR. FREDERICK BRIDGMAN, on his return to South Africa, after a furlough in America, found encouraging progress in the Transvaal. The work among the miners had been greatly handicapped by the lack of buildings. Polite, but steady refusal,

on the part of the mining company management had been the invariable reply to all requests for the use of a bit of ground on which to build, but immediately upon his return Dr. Bridgman took up the matter again and secured the favor of the compound manager in control of the 14,000 natives employed. The fact that the "mission boys" kept away from drink and gambling, were quiet and industrious, proved a strong argument, and some weeks of "watchful waiting" resulted in the opening of three new chapels, one of them in the most important center in the mines.

ISLANDS OF THE SEA

A Student Conference in the Philippines

A STUDENT conference on the same general plan as that of the Northfield (Mass.) Conference was lately held at Bagnio, Philippine Islands. The program included Bible study, evangelistic addresses, discussion of life problems, and other features. Of the eighty-seven delegates in attendance on this conference, fifty-five were Roman Catholics, this feature being something new in Philippine church life. Much personal work was done, and many of the men present pledged their lives to active Christian service. Rev. Bruce S. Wright, who is pastor of Union Church, Manila, says that conference is the "most significant spiritual achievement that has occurred in the islands."—*Christian Advocate*.

The Filipino Leper Colony

A RECENT visitor to the leper colony at Culion, in the Philippines, Bruce S. Wright, describes in *The Continent* his impressions of that remarkable community of over 4,000 persons, saying in conclusion: "I pictured the Master in Palestine long ago. I heard again the populace cry out at the leper, 'Unclean!' and thrust him from their midst. But our merciful Christ touched him and made him clean. It is the same today, with this difference, that while we drive the leper from our midst,

we do not drive him out into the desert to die, we lead him literally 'in green pastures and beside still waters.' At least, that is the case at Culion. Our Christian American government has provided him with as clean and well ordered community as can be found; drainage and sanitation are as nearly perfect as can be. I saw their market, open air school and theater, their club house, nearing completion, Protestant and Catholic churches, streets, walks, and homes, their flowing spring, their own currency, or value equal to the currency in the outside world, and every opportunity for a useful, busy life possible to give them.

"To whom shall credit be given for the changed attitude toward the leper? To Christ, of course. How slow we have been in coming to Jesus' mind in this matter. Two thousand years ago, he did what we are only beginning to do."

Training Borneo Boys

DUE to the friendly relations existing between the governor and the missionary, Charles E. Davis, a Methodist worker in Borneo, established some time ago his reform school in a new settlement called Bukit Lan, located in Sarawak, the independent state of Northwest Borneo, governed by an English Raja. The government contributed fifty per cent. of the cost of the school, and grants a sum for industrial work each year.

The school has been so successful that the government has sent to Mr. Davis some of the most incorrigible boys in its prison, and the results have been most satisfactory. He writes of one of them. "He was the most unpromising specimen that I have ever seen anywhere. He couldn't march or read or work with the other boys. After about six months he began to show signs of development and before he had been with us a year and a half, he was competing for the highest honors in the school. This in spite of the handi-

cap of having to learn the Foochow Chinese language and English."

Later Mr. Davis describes his work as a rubber stamper in Kuching, the capital city, and his devotion to his books and his Bible. His regret is that his mother compels him to work on Sunday.

OBITUARY NOTES

Dr. Vernon H. Starr of India

NEWs that comes from the North-west Frontier of India has often a tragic element, but there has been nothing for a long time sadder than the death of Dr. Vernon H. Starr, who was in charge of the C. M. S. Hospital in Peshawar. About 4 a. m. three men with a lantern arrived at Dr. Starr's bungalow, and, making their way to the room where he slept, asked to see the doctor. Upon opening the door the doctor was at once attacked by the men who stabbed him in several places, inflicting deep wounds to which he succumbed within a few hours. Dr. Starr had had full charge of the hospital since Dr. Lankester left in May, 1914, and had carried on almost single-handed a very notable work among the people of Peshawar, adjacent tribesmen, and travelers from as far afield as Kabul in Afghanistan and other parts of Central Asia. His skill and devotion were known far and wide, and the news of his tragic death will awaken feelings of deep regret among all classes, the greater because the demands of war work have so depleted medical missionary forces in India today.

Dr. Savin and Dr. Baxter of China

THE English United Methodist Church suffered bereavement in their West China Mission by the sudden death, from typhus, of Dr. Lewis Savin, of Chao Tong, which took place in January. On March 14th Dr. Alexander K. Baxter, of the North China Mission, fell a victim to the same disease while acting as medical officer for the Chinese Government at Wei Hai

Wei. His duty was to examine coolies who offered for British service, and he had passed many thousands: from one of them he took the fever named, and died in 12 days. His loss is greatly felt. He was a graduate of Edinburgh University, and was scarcely 50 years of age.

Rev. James Jackson, D.D., of China

ON April 22nd in Kiukiang, China, Dr. James Jackson, former President of Boone University at Wuchang, China, died in the 68th year of his age. For more than twenty years, Dr. Jackson was a missionary of the English Wesleyan Church in China, and after a year of teaching in St. John's University, Shanghai, he became President of what was then the Boone School. Under his direction the school grew in numbers, while its standards were steadily raised and its influence extended. Dr. Jackson retired from active duty about a year ago, and had been serving as a missionary in the Anking district.

Dr. Esselstyn of Persia

REV. LEWIS F. ESSELSTYN, D.D., who has been for thirty years a missionary of the Presbyterian Church in Persia, died in Meshad on May 30th of typhus fever. Dr. Esselstyn is another of the band of devoted workers who has been called to lay down his life in behalf of the stricken people of the East during this time of war, famine and massacre. The cablegram from Persia also stated that Mrs. Esselstyn has been ill with the same disease, but it is hoped that she will recover.

Dr. Esselstyn was one of the senior missionaries in Persia, and had done a work which is very far-reaching in its effect. It would seem that he could not possibly be spared from the already depleted and overworked force of missionaries on the field. Our deepest sympathy is extended to the bereaved wife and to the workers on the field.

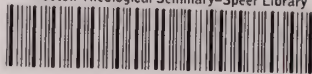
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